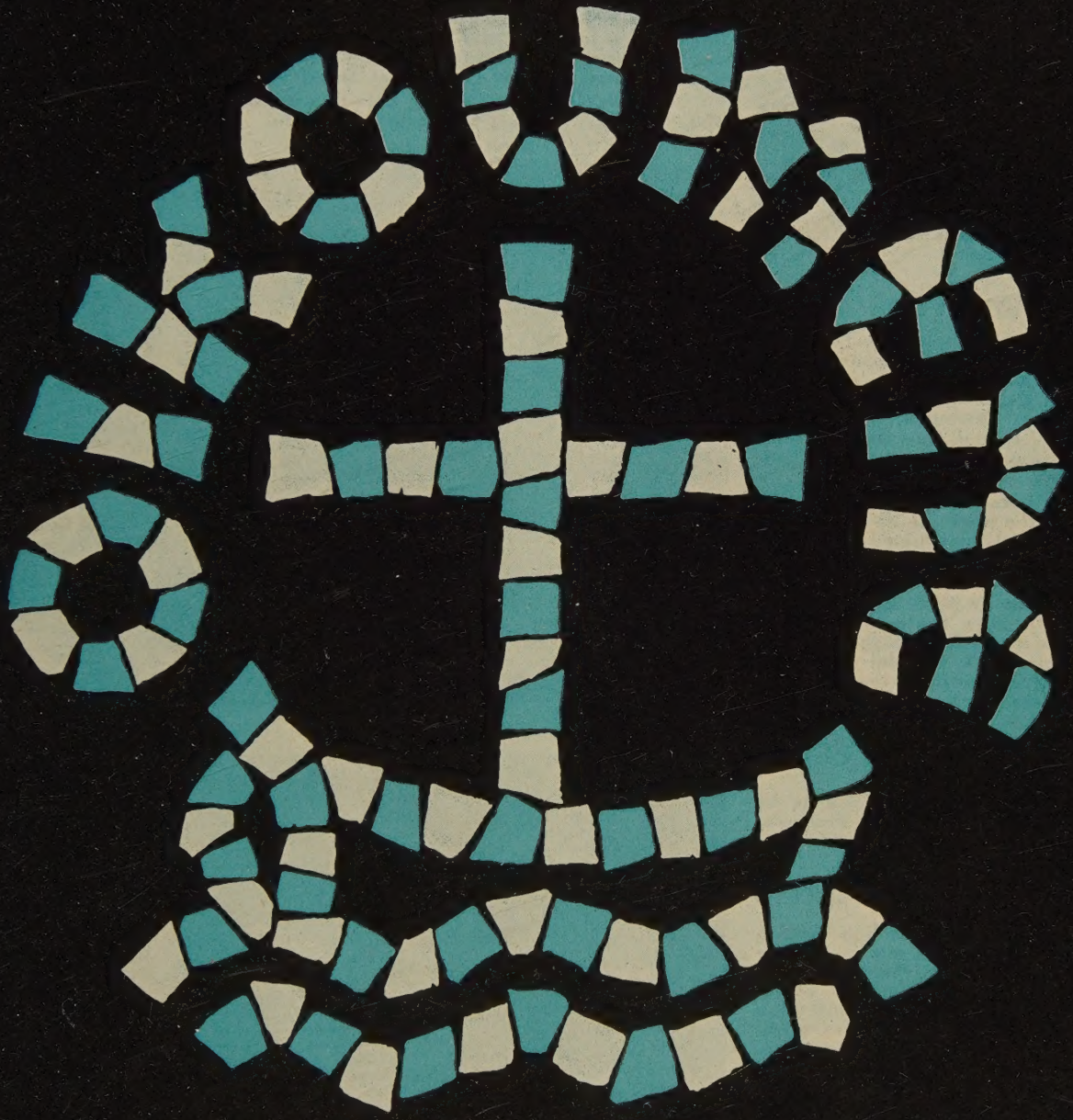
JUNE 1958

The METHODIST WOMAN



mission in unity

Gary, Indiana, *Post Tribune*

CRIME PREVENTION AWARD

For the first time the Gary Exchange Club chose a woman for its annual Crime Prevention Award. It presented its plaque and citation to Miss Emma Freeman, director of Campbell Friendship House, Gary Indiana, for nineteen years of "outstanding work with youth."

James Johnson, president of the club, said the work she had done over the years had contributed greatly to the prevention of delinquency among the city's children.

The ceremony came as a complete surprise to Miss Freeman. She accepted the award for Campbell Friendship House and for the thousands who made it possible—the members of the Woman's Society of Christian Service across the country, the United Fund, and other contributing agencies, and especially the staff of Campbell Friendship House.

Mr. Johnson, left, is shown as he presented the award to Miss Freeman.

DEACONESS BOARD MEETING

The Western North Carolina Conference Deaconess Board met at Pfeiffer College, Misenheimer, North Carolina, recently. Deaconess Mary F. Floyd, chairman of the board, presided. Miss Mary Lou Barnwell, executive secretary of the Commission on Deaconess Work, spoke of "The Place of the Deaconess in The Methodist Church." After the meeting, the members were guests of Pfeiffer College for lunch. From left are Miss Mary F. Floyd; Rev. Paul Townsend, Salisbury District Superintendent; Miss Mary Lou Barnwell; Mrs. Clarence C. Cranford, president of the Western North Carolina Conference Woman's Society; and Rev. W. Q. Grigg, Charlotte, North Carolina.

WOMEN OF THE YEAR

Miss Mary Wellington of India and Miss Kiyoe Nagata of Japan (third and fourth from left), both Crusade Scholars of The Methodist Church, were among five "Women of the Year" selected recently by the Business and Professional Women's Club of Davidson County, Tennessee, of which Nashville is the county seat. The selections were made from women from overseas countries who were teachers in their own lands and now are doing graduate study at Scarritt College for Christian Workers and George Peabody College for Teachers. Awards were presented by the chairman of the international relations committee of the Business and Professional Women's Club on the "Noon Show" over WSM-TV in Nashville.

Miss Wellington, whose home is in Bombay, came to the United States in 1956 as a member of the Indian Methodist Centenary Choir. She is studying toward a master's degree at Peabody College and plans to return to teaching duties in Lucknow. She is a graduate of Isabella Thoburn College.

Miss Nagata was born on Formosa and moved to Japan in 1948. Her home now is in Hiroshima. She hopes to return to Hiroshima to teach literature and history of the Bible at Hiroshima College for Women, from which she was graduated. She is enrolled at Scarritt.

The Woman's Division of Christian Service makes an annual grant of $50,000 to the Crusade Scholarship program.

Mrs. C. A. Meeker, *Editor*
150 Fifth Avenue, New York 11, N. Y.
Mrs. E. LeRoy Stiffler
Publication and Business Manager
Mrs. C. C. Long
Circulation Manager and Secretary of Literature
1820 Reading Rd., Cincinnati 37, Ohio

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The METHODIST WOMAN

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★ ★ ★ Contents ★ ★ ★

JUNE, 1958 Volume 18—Number 10

	Page
Women Honored	2
Evidences of Growth, by *Irma Highbaugh*	4
Third Conference on Family Life	5
Maynard-MacDougall Memorial Hospital, by *Opal L. Catlin*	6
Summer of Service in Alaska, by *Doreen Youngs*	7
Hawaii Rural Work, by *Martha Almon*	9
"Acts of the Apostles," by *Sadie Maude Moore*	10
Christian Concerns of North American Neighbors, Study Book Projects	12
Home Economics Around the World, Study Book Projects, by *Hilda Lee Dail*	16
MCOR—What Is It? by *Elizabeth Meredith Lee*	20
Circles: The World Federation of Methodist Women, prepared by *Mrs. Alvin B. Pfeiffer*	21
Missionary Education—Themes and Texts for 1958-59	22
World Federation of Methodist Women	24
Wesleyan Service Guild	34
In Memoriam	39
Financial Statement	40

Lines of Work . . .

Organization and Promotion	26
Woman Power	
Once There Were Two Societies—Our Purpose—Membership Reporting—Staff Changes	
Christian Social Relations	30
Operation "Endless Possibilities"	
Student Work	35
Life and Mission of the Church	
Youth Work	36
Missionary Materials for Youth	
Children's Work	37
Summer Plans for Children	
Literature and Publications	38
Our Part in the Quadrennial Pattern	

Cover: The symbol of the World Council of Churches is a ship afloat on the sea of the world. The Greek word *Oikoumene* gives us our modern word ecumenical, which refers to the "whole household of faith." The World Council of Churches is a fellowship of 170 Protestant, Anglican, and Orthodox churches in fifty countries. It will celebrate its tenth birthday in August, 1958.

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Subscription price $1.50 a year; combination (with *World Outlook*) $3.30, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year, $1.50; combination (with *World Outlook*), $3.30; Canada, Newfoundland, and Labrador: One year, $1.75; combination (with *World Outlook*), $3.80. All other foreign countries: $1.90; combination (with *World Outlook*), $4.70. REPORT ANY CHANGE OF ADDRESS DIRECTLY TO US RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure to send us the old one, enclosing if possible your address label from a recent copy.

Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

Evidences of Growth...

Christian Family Living in Asian Families

What happens when you do family life work in Asia? Do you have feeding stations and give them clothing? The answer is, no. That work is done through the social agencies of the church. Our work has been with the top leaders of the church in Asia in family relationships. It has aimed at helping these leaders know how to solve their own family problems and to help others to more Christian living in the family.

This is the first story of a series of instances giving evidences of growth. These stories are good background reading for the Family Life Conference to be held in Chicago, Illinois, October 17-19, for human nature is the same all over the world. Another article will appear in the July-August issue.

by

IRMA HIGHBAUGH

What is Christian family life? Leaders of Indonesia work on the question under the guidance of Dr. Irma Highbaugh (standing left) and a co-worker.

THE boys came home! It was in Sumatra. A mother had come for consultation and her tears were flowing as we entered the room. "My boys have left home and I don't know how to get them back," she burst out. On being questioned she told how the eldest son had left when she exerted authority which seemed to him unjust. Two weeks later the fifteen-year-old younger brother went also. She had not seen either for ten days. She didn't know where they were staying—probably with one friend and then another, spending their days in the prohibited movie houses. No one whom she had consulted admitted having seen them.

The troubled mother had been a member of the Leaders' Seminar of the Family Life Series just closed. She had become aware for the first time that her procedure with the boys had not been the best way to deal with growing bo and girls. She had learned a they must gain independence action to be ready for the respo sibilities of adulthood. Her expe ence of losing the boys confirm the new theory.

As a Bible teacher on the chur staff, she had long been an auth ity in the church as well as t home. The boys' father had di when they were small. Her pr tige both as a church leader a as a mother was on trial. "Wh shall I do?" she asked again a again. "Are you ready to try practice democratic principles a let them have a voice in the d cisions of the home?" she w asked. She was ready to try her heart was heavy and she lov her boys.

It would seem that growing bo might be hungry for home coo ing, and even wish for their o beds. It was nearing Christm "Why not broadcast the news th a good pre-Christmas meal wou be ready for them on a certain ev ning just after dark? Make it cle no questions would be asked, a no recriminations made. They ne not stay at home unless th wished." This would make it po sible for them to return home wit out "loss of face."

After two weeks we returned a saw her again. She was beami

as she hurried to greet us. "The boys came home for the meal and stayed. We have established family council," she said.

The family council really worked with the Wee family in Malaya. "Can't we have family council to decide about things that concern us?" the sixteen-year-old son, Tong Sen, asked Father and Mother Wee. "Yes, let's do have family council!" the two older girls seconded their brother's request. "And will you really let us do what we decide in the council?" demanded fifteen-year-old Tong En. She was the baby of the family and had no fear as she fixed her eye on her father.

The older girls had been in the older youth group, Tong Sen in the teen-age group, and Father and Mother Wee had attended the parent's group in the family life series which was still in session in their city. Tong En had profited by the daily free discussions of the parents and youth in the home. Mrs. Wee reported that family council had begun in their home.

"How did the family council work out?" we wrote to inquire of Mrs. Wee six months later. Her enthusiastic reply came promptly. "The spirit in our home is quite different since we have family council," she wrote. "Before, there was always bickering over the household tasks. Each one thought the work should be done by someone else. 'It's her job!' 'No, I did it last time.' 'It's his job!' were constantly heard.

"Now, all this has changed. Once a month we meet as a family group. All the regular tasks are listed. Each one chooses what he or she wishes to do for the month and they do it well without bickering or being reminded. At the end of the month, they change again. Another change came in the division of the family money. Previous to the family council, each of our children was a 'gold digger,' " Mrs. Wee wrote. "When Tong Sen wanted anything, he came to me for money. If I refused, he went secretly to his father. The girls were the same. No one had any thought for the needs of others or their fair share in the family funds. Now, we work out a budget together and each one has a voice in deciding on allowances. We have no more 'gold digging.' "

Dr. Irma Highbaugh (left) meets with a group of Korean women of the National Christian Council of Korea.

Perhaps the most notable change came in the rules of the home. These too, had been worked out together in the family council and each of the boys and girls helped the others keep them.

A year later came another letter. "Such a wonderful result has come from our family council," wrote Mrs. Wee. "I have prayed and prayed that we might have family worship. Two months ago, the children asked if we could establish family worship. Topics were planned and each member of the family was scheduled for a time to be responsible. It is working very well." Mr. Wee was a member of the official board of his church, his wife was a past president of the Woman's Society of Christian Service, and each of the children was active in some section of the Methodist Youth Fellowship. Real spiritual growth had come to all of them.

THIRD CONFERENCE ON FAMILY LIFE

METHODIST WOMEN have a big stake in the National Conference on Family Life because what happens here affects life back home. In the two previous conferences many husbands and wives found a sense of rededication which completely changed their family life after their return home. As a result of the First Conference delegates have spoken several thousand times in parent-teacher groups, local churches, district meetings, clubs, and study groups about the importance of Christian Family living. The Third National Conference will be held in the Conrad Hilton Hotel, Chicago, Illinois, October 17-19, 1958. It will begin on Friday afternoon with a keynote address by Bishop Hazen G. Werner and will close Sunday afternoon on a high note of dedication through the service of Holy Communion. The time in between will be packed full of addresses, discussion groups, a young panel, and a play.

Attendance at the 1958 conference will be limited to 3,000 because of the size of the meeting room, so it is important for those who wish to attend to register early.

Application blanks can be secured from Methodist district superintendents, executive secretaries of boards of education of Methodist conferences, or the General Committee on Family Life, Box 871, Nashville, Tennessee.

Maynard-McDougall Memorial Hospital

by

OPAL L. CATLIN, *Administrator*

Morris Clarence Jun

To Maynard-MacDougall Memorial Hospital, a Woman's Division institution in Alaska, come the natives, the missionaries, the school teachers, the miners, the government officials, the military, and the men who are building and maintaining the many radar stations along the northern coastline. It is a busy place working to help all.

THE little frontier town of Nome, Alaska, is just below the Arctic Circle and as far west as one can go without leaving the North American continent. Once the site of a great gold rush, it now has a population of about two thousand people—and Maynard-MacDougall Memorial Hospital owned by the Woman's Division of Christian Service. By looking at a map of Alaska, and drawing a line from Fairbanks to Anchorage, one can appreciate the importance of this hospital to the people living in the vast territory west of that line. In all that territory there are three hospitals—one far to the south of Nome at Bethel, and another to the north at Kotzebue, serving the native population—and Maynard MacDougall offering medical service and comfort to the white as well as the native people, not only in Nome but also the outlying villages and stations. It is accredited by the Joint Committee on Hospital Accreditation.

In winter Nome is "frozen in" with the sea a solid mass of ice, snow-covered mountains in the background, and snow banked around the houses. It is then that Nome really looks its best and the country around becomes a winter fairyland.

The staff at Maynard-MacDougall Hospital is chosen with care because of the isolation of the hospital. Staff members know that every minute, on duty or off, they are serving their country and mankind in a vital way.

Morris Clarence Jung

Visitors coming to Nome do no expect to find much in the way o a hospital, and they always gas in surprise when they enter th building. Here is not a make-shi institution, but a modern, shinin one with better equipment tha most small hospitals in the State It has twenty-nine beds and fou bassinets. The doctor's suite o three rooms is equipped wit everything necessary for the exam nation of patients. The deliver room, surgery, laboratory, an X-ray departments have the newe and best equipment and supplie Patients have two-bed rooms, wit the exception of one five-bed war and one pediatric ward. The hos pital has its own laundry. Nurse have a home-like and cheerful pen house atop the hospital.

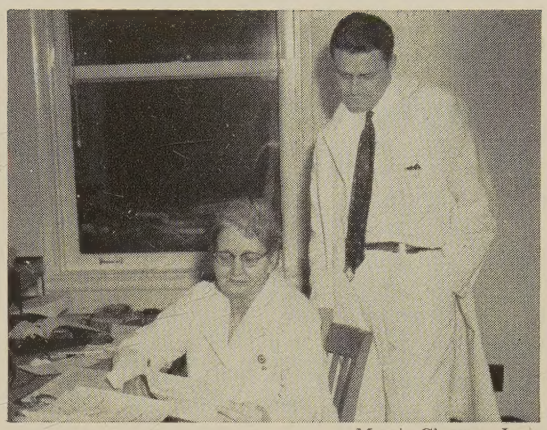
Although Nome is not large, th hospital is a busy one. To it com the natives, the missionaries, th schoolteachers, the miners, the gov ernment officials, the military, an the men who are building an maintaining the many radar sta tions along the great norther coastline called "White Alice Maynard-MacDougall, built as missionary hospital, now serves als as a vital part of our national de fense.

Because of the isolation, the sta of the hospital is chosen with car The physician must be able to o all types of medical and surgic

work, the medical technologist must be tops in his field, the nurses must be able to serve any place in the institution. The staff work a forty-hour, five-day week, but the physician and the administrator are often on duty from early morning until late night. How much the hospital and its staff are appreciated by the military was voiced not long ago in an expression of gratitude for the emergency care of a civilian employee. It was gratifying, said the major, to know that efficient and well-trained personnel were available when needed. Isolation makes close friendships and the hospital personnel make many friends among the Eskimos as well as the white people.

Working in Nome has a certain satisfaction that is found only in isolated places. Staff members know that every minute, on duty or off, they are serving their country and mankind in a vital way. To those who have lived long enough to see God's hand in so many parts of our lives, there is no question of whether Nome is a pretty place, or whether it has comforts or entertainment. We accept His assignment, knowing that He has a reason for leading us here and that there is a job which He wishes us to do. Knowing He has confidence and trust in us to meet emergencies in so isolated a place is a challenge to do our utmost at all times. We pray silently that we may not fail Him in caring for the lives that depend upon us.

The members of the Woman's Society of Christian Service can feel they have done well as they review their efforts at Maynard-MacDougall Memorial Hospital. They do not hear the prayer of thankfulness from a mother whose son suffered an attack of acute appendicitis while at sea miles off the coast and is brought to this hospital; or those of a gallant young schoolteacher flown in from an outpost, bringing her son for repair of an amputated finger. They do not see the warm, grateful look in the eyes of the Eskimo fathers and mothers, whose children had pneumonia last winter. They do not see the face of the young mother as she walks out with her baby following a Caesarean section. But we hope this brief presentation will give every member a warm glow of satisfaction for a job well done.



Dr. William A. Woodcock, medical director, looks on as Mrs. Opal Catlin, administrator, reads a letter to Maynard-MacDougall Memorial Hospital.

Morris Clarence Jung

Summer of Service in Alaska

by DOREEN YOUNGS

THE July I spent in the Jesse Lee Home in Seward, Alaska, as a housemother to teen-age boys was one of the happiest months of my life.

On a slight incline a mile and a half from Seward the Jesse Lee Home overlooks beautiful Resurrection Bay, so named by Captain Cook when he sailed in there on an Easter morning.

Jesse Lee Home is a frame edifice. Facing it, one sees the boys' home, an arcade, the dining center with a library and sleeping rooms over it, another arcade, and the girls' home. Each group has a housemother who has her private room on the same floor with her children. The oldest or A groups have the top floors, the B's have the middle floors, and the C's and D's are on the ground floor.

As a housemother I tried to be as nearly like a mother as possible to Eskimos, Aleuts, whites, and combinations of these.

When I arrived there was no second cook. The dietitian and cook, Mrs. Theresa Lonegan, needed help. The B housemother, Miss Audrey Frank, for whom I was to substitute, was still there. "Do you really mean that you'd be willing to cook?" Superintendent Donn Lee asked me.

I thoroughly enjoyed those two weeks. Theresa is not only a cook who plans well-balanced meals and sees they are attractively served, but she is an artist in decorating cakes and doing "sugar work." She had owned her own bakery in the States and had taught cake-decorating classes.

"Do you know what next Thursday will be, Mrs. Lonegan?" queried a ten-year-old Eskimo, as

he stopped in the kitchen after breakfast before beginning his duties.

"It wouldn't be your birthday, would it?"

"You've guessed it. Just six more days to wait."

"What kind of a birthday cake would you like?"

"A boat, Mrs. Lonegan. I want a boat birthday cake. You could make one, couldn't you?" Theresa could and did make a boat cake.

"It's a job to keep track of everybody's birthday; I wouldn't miss anyone for the world. Someday I'd like their birthdays in the order they come on the calendar," she told me as we cooked together. I volunteered to arrange them chronologically, and after the list was typed she posted it in the kitchen.

Cooking for hungry children is a rewarding activity. The youngest boys were the most articulate in their appreciation.

Rhubarb was reaching its prime. The C boys and their housemother, Miss Ary Shough, worked in the patch and garnered the crop. Twice we had rhubarb pie. One night when Theresa was off duty, I got supper. In discussing the menu with her I suggested one of my mother's desserts, rhubarb and banana shortcake. With a kindly smile Theresa asked, "Do you know what bananas cost up here?"

"No," I admitted, "but we have plenty of rhubarb, and a little old lady back home gave me a dollar for a special treat. I'll buy a dollar's worth of bananas with it and make her happy."

The next day I blithely went into town to buy bananas. Two stores had none, but when the afternoon ship's cargo was unloaded, a third market had eleven nice ones for which I paid $1.84. Their quartered thin slices floating in rhubarb sauce was not exactly what I had visualized for a shortcake topping, but I have never received as many compliments for any other culinary creation as I did for this.

I would have been happy to stay in the kitchen to work, but a second cook arrived from the States and the B housemother's vacation began. Thus I took over the B Dorm of eight boys and a guinea pig.

I had made rounds with Miss Frank, and now I tried to do things as she had done them. When the alarm clock rang in the morning, I donned my housecoat and slippers, grabbed the bottle of vitamins, and went to the B boys' dorm to awaken them. Two boys had to be in the kitchen to help with breakfast, so I called them first, gave them their vitamin capsules, and aroused the rest. Each made his bed before breakfast.

Every boy had duties to do, and my job was to see that they were done. When all inside duties were satisfactorily completed, the boys could work or play outside.

The major part of the laundry was sent out. When it came back, all housemothers met and sorted it by the different colored bias tape tags sewed on each piece. Dark green was the color for B boys.

Each housemother was assigned a day to use the washing machines. It was the duty of Esther Emma, an older Aleut ward, to help each of us in turn.

At home I despise sewing or mending. I'd rather mop the kitchen floor or wash the car. Yet my diary in Alaska tells of a day of just mending: the slit in the laundry bag, rips in overalls, a pulled-out shirt collar, holes in socks, and the tear in a new pair of jeans where a three-way fishhook was entangled. The morning went so fast and so pleasantly I could scarcely believe the lunch bell's ringing at noon.

On Sundays the Jesse Lee bus took everyone into town for church school and church. Tuesday evenings the Methodist pastor, the Rev. Charles Malin, came to the Home for dinner, a talk with the children, and often group singing. He also had a preparatory class for church membership.

One day at staff meeting Superintendent Lee announced that the next Sunday everyone in Anchorage was to be evacuated to the Jesse Lee grounds near the recreation building. We all knew the student fund was low and the kitchen range was temperamental.

"I'd like to sell hot dogs and coffee. We could make some money," suggested Mrs. Lonegan. I volunteered to help her, as did all the B boys when they were told. Teen-age boys have worlds of energy. They ran errands and toted materials back and forth from the freezers in the basement. One boy convalescing from appendectomy, was appointed salesman of the cupcakes.

The local radio station put announcements of the sale on the air gratis. Posters seemed desirable but materials are precious in Alaska. We were given some old cardboard and cartons and remnants of some nearly dehydrated paint in the basement. Boys cut up the boxes into poster-sized rectangles and after adding water to the mixture tinted the posters. We had just spread them out to dry in my room late Friday evening when a Wesleyan Service Guild president sixty miles from my home arrived. Touring Alaska she had decided to visit the Jesse Lee Home and me.

I was too busy to be a good hostess the next day, but we worked together. She was much better at lettering posters than I and did an excellent job.

"This is much more fun than sitting around some stuffy hotel," she commented from her high stool near the dish shelf. As she blocked out letters and finished placards I frosted cupcakes at a table. We each iced a trayful of brownies.

The evacuation did not enlarge the student fund or bring a new stove. The people of Anchorage went to their summer cottages or got lost so only a few came to Jesse Lee grounds, but we made a little money and wasted nothing as most of the food could be stored in the freezer. While we were taught the patience of unanswered prayer in a financial way, the children and workers had a marvelous picnic of the leftovers that could not be frozen. We enjoyed eating at the "rec" center picnic fashion.

Seward schools close in May. By uly in spite of picnics and fishing ips, vacation time gets monotoous. One afternoon the B boys nd I visited the local radio staon, where Mr. Jerry Bass, prorietor, explained the process of roadcasting. A movie of West oint came to the local theater hat month, and some more "gift noney" took all eight boys.

Summer days are nineteen hours ong and afford plenty of time after upper for a baseball game. Long ays also create a problem about etting people to sleep and espeially since there is a rule that ach child has to rest an hour after unch. For these "quiet hours" I uggested letter writing, but many f them had no one to whom to vrite. When I inquired about readng, they said, "Aw, we have to do hat for English."

We experimented. I read to hem, and we discussed *Nutchuk,* he autobiography of a half Eskimo oy who had lived at the Jesse Lee Home when it was out at Unalaska. They listened well and asked me to read more. And so my days were filled with a variety of interesting activities.

I retain glorious memories of Alaska. At Bartlett I visited the tubercular sanitarium and the rehabilitation center. At Seward I saw the beautiful, modern Nurses' Home. At Anchorage I was taken to the site of the Methodist College of Alaska.

Flying north from Anchorage, I saw Mt. McKinley, the highest peak in North America. A bus trip out from Fairbanks took us to the Ester Gold Field where we saw dredges in action, to the university with its museum of Alaska, and to the building where the Alaskan Constitution was written. In the afternoon on the sternwheeler, *Discovery,* we went down the Tanana River to an Indian village where split salmon hung on poles in the sun. The seven-hour flight back to Seattle on the Alaskan Airlines brought me back "outside" from a land I had grown to love.

Hawaii Rural Work

by MARTHA ALMON, *Deaconess*

HAWAII is strategically located at "the Crossroads of the Pacific." Here East nd West have met, mingled, and nterchanged cultural patterns and ive in peace and harmony. The Rural Work project is located on Oahu, the hub island of the Hawaiian chain. The area served extends approximately twenty miles round Kaneohe Bay, which is cross the *pali* (a precipice of the Koolau mountain range) from Honolulu on the windward side of he island.

The lower end of the area has xperienced a transition. The picuresque taro fields (a root crop rown in water), banana, and apaya groves have succumbed to the bulldozer, hammer, and saw. The new housing projects have attracted the city dwellers to buy homes and commute daily to work through the new tunnels in the *pali.* Kaneohe, once a small rural village, is beginning to take on the appearance and ways of a suburb. The upper end, Kahaluu, is less affected at present and the thrifty Japanese farmers do intensive farming on five acres. Eventually, though, the population increases will displace the people from their land.

Rural work in Hawaii is a cooperative project of the Division of National Missions and the Woman's Division. A staff of four seek to help the people meet their needs. They have worked out a modified larger parish plan where each member has an area of responsibility. The deaconess is responsible for the educational work, which presents a real challenge, since many of the children and youth come from Buddhist and other non-Christian backgrounds. Christianity is a minority religion in Hawaii, due to the large influx of oriental population. The heart of the program is finding, recruiting, and training teachers and counselors for almost 500 children and the four youth groups, whose potential is 150 in the two churches serving the area. This work is most important since many parents have been won to Christianity through their children.

The deaconess also works with the Woman's Society of Christian Service at Parker Church, and teaches an English class for older Japanese at Kahaluu, using Dr. Frank Laubach's method. The class began by request in an effort to help break down language barriers of communication in their homes and the community. Much time has been spent visiting in the homes to know the people and their needs.

The following are the objectives for the work in this area: (1) to reach the new people who are constantly moving into the area and win them to Christ and the church; (2) to build a vital youth program that will draw youth to Christ and the church; (3) to work more closely with agencies in the community; (4) to work toward a Protestant voice and strategy in this windward section; (5) to work to achieve self-support as soon as possible (since Hawaii is a mission conference); (6) to find and train leaders to do an effective job for Christ and the church.

It is a privilege to serve as your representative for Christ in Hawaii. It is a rich experience to work with all age groups of many racial and cultural backgrounds. This work offers a real challenge and opportunity to make Christ and His way known in the hearts and lives of Hawaii's people.

"Acts of the Apostles"

by
SADIE MAUDE MOORE

THE Book of Acts is one of my favorite books of the Bible. I love the beginning, Jesus telling his disciples, "Ye shall receive power . . . ye shall be my witnesses," and then the fascinating and thrilling story, so vividly told, of the birth of the Christian church and its spread "to the uttermost part of the earth." Today we like to think that the twenty-eight chapters of the Book of Acts are but the beginning records and that the story of modern missions might well be considered continuing chapters of the Acts of the Apostles. As in those days of old, so today in Korea it is true that "more than ever believers were added to the Lord, multitudes both of men and women" (Acts 5:14). While these stories from Korea are not recorded in Scripture, no doubt heavenly records will show that names like Kim and Pak and Cho have their place among those who labored in carrying the word to further frontiers of earth's uttermost part.

I spent five weeks last winter—seminary vacation time—helping with work on the Choonchun District. Last summer when we repaired the old district woman's dormitory in Choonchun we fixed one room in which I can be "at home" when working in that area. During the winter, even in times of heavy snow and zero temperatures I was quite cozy in my little Korean room with the warm floor on which to sit and sleep. Let me tell you of a few experiences.

Woman's Bible School: "They devoted themselves to the apostles' teaching and fellowship" (Acts 2:42). These words might well be said of that group of women and girls, gathered from far and near over that vast rural district to study Bible. They were so eager, so diligent and so joyful. Two older women, discouraged at first were ready to give up and go home, but when given special help they became most enthusiastic students. At our last vesper service touching testimonies were given as each told how God's Word had become more meaningful to her. "I have attended church, but had no real opportunity to study the Bible; here I have found a real personal Christian experience." "I have found new joy in fellowship of Christian living." Many sincerely resolved to be more truly Christian in their living and more dedicated in service. I taught the Book of Acts to this group. I cannot describe, neither can I forget the joys an blessings of those hours, watchi the eager grasping of truth those who had had so few oppo tunities.

World Day of Prayer: "All the with one accord devoted themselv to prayer, together with t women" (Acts 1:14). These wor come to mind as I think of t meetings we had in Chooncht with women representatives various churches and denomin tions in that city, looking forwa to union services to observe t World Day of Prayer. The d nominations have never worship together on that day, so it was real venture to propose a uni service.

At the first meeting the wom were a bit hesitant to comm themselves—they must consu their "elders," they must kn more about what would be i volved. In these younger church denominationalism is often ve strong and church rivalry a pro lem. But when we had worship together, thinking of Chris prayer, "That they all may one," remembering that it w when the disciples prayed "wi one accord" that the spirit can these women began to feel t

spirit of observing a day of prayer in fellowship with Christians in more than a hundred lands around the world. The next time we met they were ready to organize and make plans for the Choonchun World Day of Prayer union service.

District Bible Institute: "But the word of God grew and multiplied" (Acts 12:24). These words describe an outstanding characteristic of the Korean church. From the beginning Bible study has been important and winter time, when country life is less busy, has been the time for district-wide Bible Institutes. Our Choonchun District is a large mountainous rural area. Winter is cold and snow is deep on the paths and roads that lead to the city of Choonchun. Even so, faithful church leaders, eager Christian young people, women with bundles on their heads or babies on their backs and wide-eyed eager new believers made the difficult and tedious journey for that week of Bible study and evangelistic services. Some trudged through snow more than knee deep, some rode trucks, some were three days in making the trip, but come they did.

Some 130 enrolled in classes, 200 attended a 4:30 a.m. "before day" prayer meeting and 400 found blessing and inspiration in evening services. Again I had a class on the Book of Acts. How interesting to find the similarities between the early church and the church in Korea today—Christianity spreading through persecution, people quarreling over distribution of relief goods, God leading his servants to far places to witness for him.

District Conference: Business followed study. At the Choonchun District Conference, my heart was stirred again and again as reports of pastors and Bible Women revealed weak churches reaching out to help weaker Christian groups, and in so doing finding new life for themselves.

Mrs. Han lives in a mountain village. There are other leaders in her village church, so she has taken the responsibility of ministering to another group some three miles away. She walks over rough, narrow mountain trails to lead these people in worship. Who leads when Mrs. Han cannot get there? That is an interesting story. A young man, physically and mentally handicapped from birth began hobbling to church, hoping to find some help in Christianity. Mrs. Han reports that this man has so improved that he is now the church lay leader and his living testimony to the power of Christ makes him a most effective, joyful, and inspiring leader. Truly it can be said of him, as of the healed man in Acts 3, "All the people saw him walking and praising God."

Woman's Missionary Society: "Women who had come together . . . One who heard us . . . was a woman." (Acts 16:13-14). As the Book of Acts points out the very important part women played in the establishment of the early church, so in Korea woman's part in the church is a story of faith, sacrifice, and heroism. During the Choonchun District Conference we had just one short session for the Woman's Missionary Society, but their reports were most stimulating.

What about giving? Those country women have so little money. "Holy Rice"—rice taken, spoonful by spoonful, as a tithe of the daily food supply—is saved and brought as offerings in their Societies. They try money-raising projects; one group is now raising dogs to sell, some have sold soap.

What of activities? One Society sent a faithful member as a Bible Woman to a distant mountain area to minister to Christian groups meeting in tents and homes. Another Society helps in a church project to support a man worker in a weak village church and another reported that they are establishing a "Prayer Place" in a village where there is no Christian work. In local church activities, one group is buying a church bell, some have bought parsonage equipment, others bought dishes for church use. Christmas projects include fixing an old fired cannon shell for a church bell, "It has a very sweet tone," the lady reported. Others had brought rice and distributed to poor families. In most churches one Sunday evening service a month is special for the Woman's Missionary Society.

Annual Conference Preparations: The three annual conferences of the Korean Methodist Church met in March. One little Bible woman who has been most effective in pastoring a little church in a poor village was due to be moved this year, though the people are heart broken to lose her. A new church group needed a leader and Miss Kim, whose speciality is pioneering in difficult situations, was willing to undertake the job. Then a sudden turn in the situation came, she was not needed at Sa-Chang.

In the closing of this door another opened. The people of Sin-Dong have been pleading for Miss Kim to come to them. I thought of St. Paul's experience (Acts 16: 6-10) being "forbidden by the Holy Spirit to speak the word in Asia" because God had greater work for him to do in Europe, so he was given the call, "Come over to Macedonia and help us." Miss Kim had worked for a few weeks summer work in Sin-Dong four years ago and they love and trust her. The church has gone down in attendance and presents a depressing situation. But they want Miss Kim. Even the people who have fallen away say, "If Miss Kim comes back she can lead us aright."

The thing that touches me most in this whole situation is not so much the Macedonian call of Sin-Dong, as the dedication and joyful spirit Miss Kim has in saying she will go to this hard appointment. Her face shone, her eyes glistened with tears of gratitude, her heart welled up with faith and courage as she said to me, "I will go, I will gladly go." Do you wonder that I say the name of Kim has a worthy place in the continuing story of the Acts of the Apostles?

Christian Concerns... of North American Neighbors

Study Book Projects

Children of many races gather near the Woman's Division Community Center in Honolulu.

Jesse Lee Home

ONE of the first questions usually asked by the tourists who annually swarm to Seward, Alaska, during the short summer months concerns "those beautiful buildings up there at the foot of the mountains with such a sweeping view of Resurrection Bay and the town of Seward." The reference is to Jesse Lee Home.

Begun in the Aleutian Islands in 1890, the Home was moved to the present site on the Alaska mainland in 1925. Here the climate is much milder and the location more accessible to all of Alaska. At any given time there are likely to be Eskimo, Indian, Aleut, and Caucasian children living at the Home. The Home has endeavored to provide each child, regardless of his background, with intellectual, cultural, and spiritual training to help him develop a well-rounded, happy maturing attitude toward life—eventually to become a useful citizen in the adult world.

Both boys and girls from ages six through eighteen are served by Jesse Lee Home; they come from all parts of Alaska. The child's need and the Home's ability to fill that need are the chief criteria for admission. The purpose is to provide as nearly as possible a genuine home based on love and understanding.

A growing need in Alaska, as well as in many of the states, is the increasing number of adolescents requiring placement in child-caring centers like Jesse Lee Home. To meet this need a new program is being initiated: a cottage with a housemother and a housefather has been established to approximate more nearly a family relationship. This has been so successful that it is hoped more cottages can be provided in the near future.

The Reverend Thomas Rutledge, Jr., director, writes: "Child care in Alaska is no different from that in the States. The challenge is great! The opportunities are limitless! The service is rewarding! It is work in which the touch of God's hand is felt daily."

Lavinia Wallace Young Community Center

Lavinia Wallace Young Community Center, is the only center in the northwestern area of the territory, and for many years it was the only one in Alaska. It serves all groups in the area, Eskimo and Caucasian. Recreational activities and group work provide opportunity for fellowship, exchange of ideas, and civic improvement in this isolated community. The director also stands ready, in any emergency, to serve these people at any time. Such emergencies often mean the distribution of food and clothing during the long, cold winter months.

Community Center, Honolulu

In 1903, Methodist women began to care for Japanese chil-

ASSIGNMENTS

Central Jurisdiction:
Vieques Clinic
Vieques Island, Puerto Rico
Work in Hawaii—Hawaii Rural Work
Community Center in Honolulu

North Central Jurisdiction:
Wolff Settlement
Tampa, Florida
St. Croix Methodist Extension Schools
St. Croix, Virgin Islands

Northeastern Jurisdiction:
Work in Nome, Alaska—Maynard-MacDougall Memorial Hospital
Lavinia Wallace Young Community Center
Wesley Community House
Robstown, Texas

South Central Jurisdiction:
George O. Robinson School, San Juan and Methodist Extension Schools, Puerto Rico
Georgia Cooperative Rural Work, Macon, Georgia

Southeastern Jurisdiction:
Jesse Lee Home
Seward, Alaska
Wesley Community House
Phoenix, Arizona

Western Jurisdiction:
Newberry Avenue Center
Chicago, Illinois
Alpine Community Center
Alpine, Texas

Maynard-MacDougall Memorial Hospital—See article in this issue by Opal L. Catlin.

ren whose mothers worked in the elds to help earn the family income. This endeavor grew into the usannah Wesley Home for dependent children, and in more recent years, it became the Wesley Child Care Center for emotionally isturbed children. After careful valuation, the Woman's Division oted to terminate this project and o look toward the establishment f another type of work. The decision has been made to develop a ommunity center program in Honolulu, using a part of the facilies formerly occupied by the usannah Wesley Home and Wesey Child Care Center.

eorge O. Robinson School

The gemlike island of Puerto Rico has been much in the news ately with its great economic reurgence known as "Operation Bootstrap." The George O. Robinon School and Extension Schools re an active part of this dynamic roject and are recognized leaders n the field of education.

The George O. Robinson School s located in Santurce, a suburb of an Juan, and the Extension chools are located in fourteen Methodist churches scattered all ver Puerto Rico. The Woman's Division supports all or part of he teaching staff for these extenion schools and nearly 900 chilren are enrolled in these institutions. The schools serve as Christian educational outposts in an rea where Protestantism must eep a constant vigil to assure the eparation of church and state. he Extension School undergirds he program of the local church to hich it is attached and is a ertile ground for the training of hristian character.

In the George O. Robinson chool, students fill every nook and ranny of the beautiful, Spanish-ype building. They represent any races and nationalities but ey have learned long since that ifferences do not really matter; ey are all too busy doing things together. This school with nearly 400 students from kindergarten through twelfth grade, is accredited by the Middle States Association of Colleges and Secondary Schools. It maintains a full Boy and Girl Scout program; active junior and senior Red Cross Chapters; and a bustling P. T. A. Christian education is an important feature of the curriculum and Bible study and chapel services are regular extracurricular activities. Many George O. Robinson alumni are now in positions of leadership in our churches throughout the Caribbean area.

Vieques

Vieques is a small afterthought sort of island lying not far off the southeast corner of Puerto Rico. With no regular transportation a sense of being forgotten or neglected hovers over everything on Vieques. The pastel-colored buildings around the trim village square of Isabella Secundo, the only town, indicate an orderly though poverty-stricken populus.

On one corner the lovely Methodist church has doors open to the passerby and inside Bill Gerrard, the capable, kindly minister has a heart open to the needs of every person. His experimental vegetable garden and poultry farm are convincing the islanders that a higher standard of living can be theirs while the tried and true message of Christ which he offers opens up a new and better way of life. Bill's gratitude to the Woman's Division for the clinic they have maintained is deep, but now he is yearning for a kindergarten which he knows would aid his church program immeasurably.

St. Croix

St. Croix is a tiny Caribbean island where history and romance shout from every stone. Today, drowsy St. Croix is being stirred by the influx of thousands of Puerto Ricans who have come to work in sugar cane mills. This sudden growth in population has caused problems with the obvious worries

The Woman's Division is at work in Puerto Rico helping the people meet many needs. It is amazing how many children come up from slums like this clean and quite well dressed.

of providing adequate housing facilities. There is the equally important item of Christian training and church development.

To help meet this need, a new church building and educational unit and a parsonage are being built by the Division of National Missions of The Methodist Church. The Woman's Division will support a deaconess and her assistant to help the minister implement a full program. Deaconess Dorothy Kelley and her helper, Nancy Ayala, who have taught in our school on St. Croix for several years, are now embarking on a new multi-facet program. They will continue the teaching of kindergarten and first-grade children and, in addition, will conduct adult education and literacy classes for all ages, carry on home visitation projects, and provide general Christian educational training wherever needed. They are committed to flexibility in their program and realize that projects such as St. Croix open up communication lines to the hearts

Rural Work in Hawaii—See article in this issue Martha Almon.

of the people and move them to become active members of a Christian community. Letters from this outpost tell of the exciting sense of Christian adventure this program is bringing to all who come in contact with it.

Newberry Avenue Center

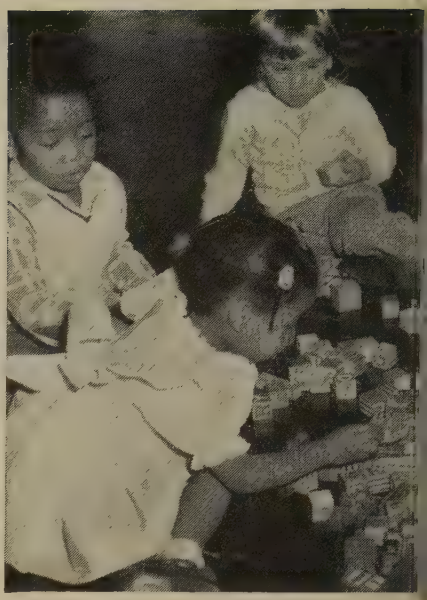
Just imagine—three youngsters who were enrolled in the Newberry Avenue Center nursery school in Chicago, Illinois, will be graduating from high school in June. This is quite a record of continuity for a large city. The staff has been working closely with these students and their parents on plans for a college program.

Newberry Avenue Center has been serving a steadily deteriorating neighborhood since 1935. Plans are being made for relocation, awaiting assurance from the Chicago Land Clearance Commission that the needed land has met slum clearance requirements and will be available for the erection of a new building.

In the meantime an all-day nursery cares for children from two and a half to five and a half years of age. After school the building teems with youngsters six to thirteen years old. And in the evening there are supervised social and recreational activities for teenagers.

Adults, also, come in for their share of interesting programs and activities. As this is being written, Mrs. Susie Smith is still an active member of the Old Timers' Club. On Christmas Day, 1957, she celebrated her 104th birthday!

Summer camping is becoming more and more important for boys and girls of all ages. Therefore the Newberry program includes seven weeks of day camping for children and two weeks of resident camping for children and teen-agers. Such opportunities for getting acquainted with nature and God in His great out-of-doors are sorely needed. One city child recently wrote about a "six-sided" cow and another one about "the owl who cannot see during the day and is as blind as a bat at night!"



Children in the nursery school at Newberry Center, Chicago, Illinois, are learning to build at an early age.

Wesley Community House, Phoenix, Arizona

The "Campaign for Dolls" held at Christmastime resulted in happiness for about 100 little girls. Lupe and her friends always wanted to play with the dolls to the exclusion of other things and often begged to take one home "just for overnight." The staff at Wesley Community House in Phoenix, Arizona, discovered that not one of them had ever had a doll, and so the campaign was planned.

During the past year some 450 boys and girls between the ages of three and sixteen have participated in the various club and interest group activities. This is a far cry from the first meeting held in a small local chapel on a hot June afternoon in 1950.

Most of the preschoolers need help not only in learning new skills involving hands and behavior, but also in speaking English. You see they come from Spanish-speaking homes. Just about everyone at Wesley Community House wants to skate. In fact it is the favorite activity next to cooking (which means eating too)!

Once a month facilities are made available for a Well Baby Clinic. This is under the auspicies of the County Health Department.

All through the activity program the staff endeavors to represent the living Christ and his concern for each individual.

Wolff Settlement

People in Tampa, Florida, lik to eat too! During the winter o 1957, the families and friends o Wolff Settlement participated i four programs with the them "Around the World in Four Eve nings." The food served was typ cal of Spain, Italy, Cuba, and th Orient, thus reflecting the varie backgrounds in the neighborhoo

A most important event cele brated in 1957, was the twenty fifth anniversary of Wolff Settle ment—"for twenty-five years th door has been open in friendship t families in the Ybor City neighbo hood of Tampa."

The extensive remodeling pro gram did not impede th program to any great exten A recent issue of the *Woll Crier* reports an open house; regu lar monthly meetings of the Hous Council; new organizations in th form of Explorer Scouts, Robi Hoods, and Brownie Scouts; regu lar sessions for kindergarten chi dren; Mothers' Club meetings Scouting for boys and girls; as we as various other clubs.

Their goals are never lost sigh of: "to strengthen family ties; t broaden mental and spiritual hor zons; and to foster good will an brotherhood."

Wesley Community House, Robstown Texas

Hortencia doesn't know now that the March of Dimes and the Wesley Community House enable her to receive physical therapy treatments every week, along with eleven other children and young people who have had polio. Only three months old when she contracted the disease, Hortencia spent the next three months of her life in a hospital. Now the community house is furnishing the room where the County Chapter of the National Foundation for Infantile Paralysis operates the clinic.

In 1941, the Woman's Society of Robstown set aside $25 as the beginning of a fund to buy land and erect a building to be used as a center for work among the Latin-Americans in the area. Crusade for Christ and Week of Prayer funds added to local contributions provided the building, which is now a center for kindergarten, Scouting, 4-H, sewing clubs, and various other activities. Other organizations share its facilities.

The newest project of the community house is a kindergarten for the children of the many migrants who work in the area. Because of heavy and frequent rains many migrant workers have not been able to work, and the community house is cooperating with the welfare agencies in helping to supply needed clothing and food.

Alpine Community Center

Located near the "Big Bend" of the Rio Grande River, Alpine, Texas, has a large Latin-American population. More than twenty years ago the community center was started in an old stone building with no screens, lights, heating, telephone, or sewer connection. Improvements were gradually added as the effectiveness of the program was sensed not only by church people but also by members of several local service organizations, including *Trabajo Union* (a Mexican labor union).

In 1955, a modern building was dedicated, made possible by Week of Prayer offerings. With a large auditorium, club rooms, and electric kitchen, it is now adequate for a program including a kindergarten of over sixty children, Boy and Girl Scouts, sewing classes, a well baby clinic, and recreation groups.

Since Alpine has no public welfare worker or health nurse, the community center has become the clearing house for welfare problems. It also provides a place for the district Social Security representative to hold monthly interviews. Formerly the applicants, many of them old and crippled, stood in line or waited in cars. Now they sit in comfortable chairs in the Center's spacious lobby. Under the supervision of the State Health Department the baby clinic gave ninety-five polio shots in one week. Pamphlets explaining in both Spanish and English the importance of these shots were distributed to mothers, along with gift boxes of vitamins from the Health Department.

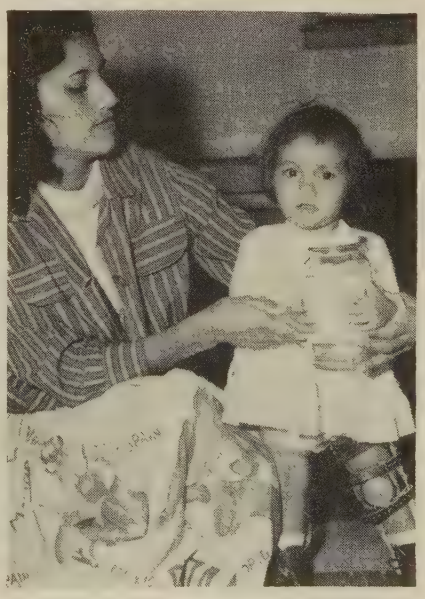
Thus in one way or another, neighborly service is being provided to well over 500 persons monthly.

Georgia Cooperative Rural Work

This year there have been nine Town and Country workers in the two conferences of North and South Georgia. Some of them are young women of considerable experience, others U.S.-2's in their first or second year of service. The coordinator of the Woman's Division Town and Country program in the state plans with the workers and their advisory committees on the local as well as the district and conference levels.

Activities taken for granted in many churches and communities become real achievements when the rural church and community worker reports them as "firsts" in the area she serves. There is the first time MYF members attend a subdistrict or district meeting; the first circuit-wide School for Christian Workers; the first Halloween celebration with Trick or Treat for UNICEF; the first time people become aware of the resources available to them through community and county agencies, when the worker assists the Health Department or Welfare Agencies to locate certain families and so interprets the services of those agencies that they become acceptable to those needing them; the first free discussion in a study group of the problem of race; the first time a Negro student serves with a rural church and community worker in a summer program.

The dedication of the seed, the soil, and the sowers was especially significant to the farm families present when Rural Life Sunday was observed for the first time on one circuit.



Wesley House and Robstown Poster girl, Hortencia, is fourteen months old. She took polio when three months old and spent three months in the hospital. Wesley Community House is furnishing the clinic room weekly so that the Nueces County Chapter of the National Foundation for Infantile Paralysis can operate a clinic for physical therapy treatments for Hortencia and eleven other children and young people who have had polio.

Home Economics Around the World

study book projects

by HILDA LEE DAIL

THE GIFTS FOR THE 1958-59 STUDY, "THE MIDDLE EAST," WILL GO FOR EQUIPMENT IN HOME ECONOMICS DEPARTMENTS WITHIN INSTITUTIONS OF THE DEPARTMENT OF WORK IN FOREIGN FIELDS. INSTEAD OF DESIGNATING AN INSTITUTION TO A JURISDICTION AS IN THE PAST, THE PLAN THIS YEAR IS FOR ALL JURISDICTIONS TO SHARE TOGETHER THE TOTAL GIVING FOR ALL INSTITUTIONS CONCERNED.

The work of the Woman's Division in training women and children around the world in the art of Christian homemaking is one of the most exciting stories in modern times. The program is broad. It includes the tiny first grader in a primary school in the Belgian Congo as she struggles with her cross-stitch embroidery and also the sophisticated university student in Korea who is a gracious hostess to guests in the home management house. It extends beyond the walls of institutions with its radio and TV programs, study classes for adults, and the publishing of cook books. There is space only to give a few examples of the typical ways that Methodist women are participating in this world-wide emphasis on home economics. Money given in connection with the study this year will be used to advance this program.

Methodist Mission

Primary Schools

LITTLE eight-year-old girls sometimes stand in the line to the principal's office at the primary school in Elisabethville, Belgian Congo, pleading, "We want to learn to sew."

The principal patiently explains, "All right, but you must also learn to read, write, and master your numbers."

They reluctantly agree in order to be taught the magic of the needle. Though this trend is gradually changing, sewing and knitting are still the first interest of these African girls.

All the children of the primary schools in the Congo have an hour of handwork every day. In the first and second grades they are taught the simple stitches in sewing and knitting. By the time the girls have finished primary school they have had lessons in mending, cutting, and sewing simple garments, knitting simple baby clothes, and lots of practice in cross-stitch embroidery.

Graduates from primary school have the choice of two kinds of schools. They can continue to study home economics in the government schools for a period of two years where French, geography, and arithmetic are included with the study of cooking, sewing, knitting, and laundry; or they can choose a teacher-training program. The church furnishes some dormitories for girls enrolled in both programs. Here all the girls do their own housework under the supervision of missionaries. This learning in a real life situation is valuable, for after two years of balanced meals, disciplined living, and religious nurture, they go out to set up their own homes in similar patterns.

The Sallie Lou McKinnon Home Economics School in Lodja, Belgian Congo, was opened four years ago as an experiment in specialized training for young African girls who marry before they have the opportunity to attend high school. This institution, headed by Miss Sallie Reinecke, a nutrition expert is helping the church to influence the future of Africa by teaching the meaning of Christian homemaking.

In its beginning the school had to overcome a certain amount of prejudice on the part of both parents and children. There was a mistaken idea that only girls who were not equipped to enter teacher training would be interested in home economics. Gradually this conception has been broken down. The curriculum which includes religion, arithmetic, science, hygiene, design, cooking, sewing, ironing, washing, cleaning, agriculture, French, grammar, recitation, lectures, penmanship, and dictation provides a broad foundation of knowledge based on their greatest needs. Morning prayers are held at 5:45 a.m. in the living room of the dormitories and the girls take turns leading the service.

Every day the girls clean their rooms. Each room contains a bed, small wardrobe, table, and chair

Sheets, pillow cases, pillows, mattresses, bed spreads, mosquito nets, and window curtains were made by the girls in the sewing classes. Besides the care of her own room, every girl takes her turn cooking the food, washing the dishes, setting the tables, raking the yards, cleaning the class rooms, picking the manioc greens from the garden, and feeding the chickens.

Miss Reinecke, who was director of a research kitchen for a large food company before going to the Congo as a missionary, is now doing some exciting research in African foods by creating her own new recipes in the home economics school. One mouth-watering example is banana bread made with manioc flour, bananas, peanut oil, sugar, eggs, and salt. In describing her experiments she said:

"It is thrilling to discover that baking powder or soda was not necessary to make this bread since the manioc flour itself has leavening qualities. The bread is baked in a pan on top of the stove. Manioc flour is excellent also for gravies and puddings of all sorts. Some other recipes we have tried include peanut milk, which is an excellent source of protein for both children and grownups. It is made with ground unroasted peanuts, sugar, and water. Still another is papaya juice, which tastes somewhat like apricot nectar or orange juice. It is made by cooking the seeds and pulp together and adding lemon juice and a small amount of sugar."

To provide meat to go with these delicacies the school is raising chickens—a variety similar to white leghorns only a great deal larger—but the average African chicken is scrawny because it has to scratch and scratch so persistently to get its food. Miss Reinecke reveals one of her problems.

"We are trying to teach the girls that chickens should have a house of their own and that the place for them to lay their eggs is not in a chair in the living room. Our chicken house is a typically African mud-house variety. Their watering troughs are old tires split in half and their nests are made from wooden boxes."

The next experiment will be with goats and pigs. The hopeful ambition is to teach the girls to milk the goats and to use the milk for their babies and for cooking. The newest addition planned for the school is a practice house where five or six girls can live as a family unit, borrowing a baby from the village to learn child care.

In Southern Rhodesia the pattern is different. At Mutambara, as in most of the schools, each girl from the sixth to eighth grade receives what would be the equivalent of one year in home economics along with the academic subjects. Besides sewing and cooking she takes a course called mothercraft. Here she learns to make clothes for a layette, receives instruction in prenatal care, birth, and care of a baby. Miss Marguerite Deyo, missionary teacher, in evaluating the home economics program says:

"We see a great contrast in the homes where girls have studied home economics and where they have not. The African men do not lack for words in praising the graduates of these schools because they see the great improvements in the living conditions of their homes."

Secondary Level

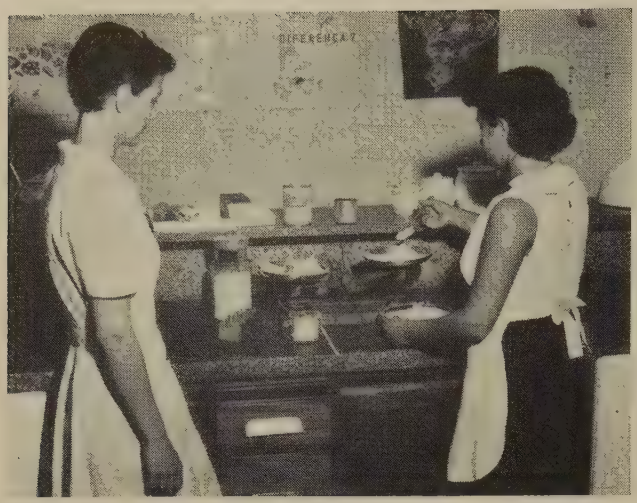
In most of the high schools related to the Woman's Division around the world there are departments of home economics that are as varied in their patterns as the people themselves. In Malaya under the British system of schools, home economics departments have not held the same prestige as academic subjects, and courses in homemaking are not required for the Cambridge examination for graduation. The syllabus required by the British government (before independence) had to be followed in every detail (such as cooking five different pastries). But creative teachers have found ways to orient the courses to the local needs. No printed textbooks are used. Instead mimeographed lessons are prepared for the various classes, and the instruction is as practical as possible. Special obstacles have to be overcome in this extremely heterogeneous population. In the same class, for example, there may be Malayan girls whose religious scruples will not allow them even to work in a kitchen where pork is being prepared, Indian girls who cannot eat beef, and others who are strict vegetarians.

Many Malayans are undernourished not from lack of adequate food, but from lack of knowledge about nutrition, home economics being a relatively new subject in the government schools. The Methodist School in Penang installed the first unit kitchen in the nation, and it has served as a model for the government schools as they progressed that far. The food courses offer instruction in three different modes of cooking. There are charcoal burners, kerosene, and electric stoves to fit the needs of girls who come from all strata of society.

In India at the Stanley Girls'

Methodist Prints: Kofod

These girls practice cooking on a simple village stove in a home economics class in Rangoon, Burma.



Students in South America are as interested in lifting the level of home life as they are in other parts of the world. These girls are at work at Bennett College, Rio de Janeiro.

High School at Hyderabad, we find a different set up entirely. The home economics department is a veritable home by itself. Situated in the oldest building, it comprises five rooms surrounded by enclosed verandas. The curriculum includes housecraft, laundry, cookery, and needlework. Instruction is bilingual —Telugu and English—and the girls learn to cook both eastern and western foods. Since there are no refrigerators, simple improvised methods—using earthenware pots and wet pieces of fine white cloth—prevent the drying of vegetables in the heat.

Miss Chanda Chrisdas, president of the school, cites the most urgent needs of the home economics department:

"Space and equipment are inadequate. Certain necessities must be provided in the next academic year if we meet the demands of the syllabus: a washing machine, an electric stove, many cooking utensils, and an enlarged kitchen."

"Crandon Institute, in Montevideo, Uruguay, has the broadest program in home economics of any school in South America," is the enthusiastic statement of Dorothy Nelson, furloughed missionary, who has been serving as president of the school. "We pioneered in this field long before the government schools, and we are still making records in the category of the firsts."

In the bookstores of Uruguay today is being sold a four hundred and fifty page cookbook illustrated by beautifully colored pictures. This book, the first of its kind in the nation was compiled by Miss Nelson and her co-workers at Crandon. It is both a cookbook and a book on etiquette, and will fill a real need in the country.

Brand new also is a thirty-minute weekly television program on food preparation sponsored by the Institute on a private station in Montevideo. A radio program sponsored cooperatively by the Woman's Division, local Woman's Society and home economics department at Crandon is being launched. This will be the first family relations program in Uruguay presenting the Protestant viewpoint. Subjects will include child development, nutrition, and problems of family life.

In 1957 home economics for boys was offered at Crandon for the first time in any South American school. Everybody has to take the basic course for three years in the secondary schools. In the first year the boys have classes separate from the girls. The second year they study together, separating only for certain activities.

Recently a three-year teacher training program has been developed on the college level; this year six girls are studying to be home economics teachers. The girls enrolled in the secretarial training course also take some home economics classes.

We have a particularly rich op portunity in countries like Kor where the Ministry of Educatio is placing special emphasis on im provement of the home and en vironment. In practically all th junior and senior high schools re lated to the Woman's Divisio courses are given in simple cook ing, sewing practice, and advan to Korean dressmaking, weste dressmaking — particularly chi dren's garments, embroidery, an knitting. Even though sewin machines for the Methodist girl schools have been provided b Cash for Supply Work, muc equipment is still needed in mo schools.

The greatest need is for hom practice houses, where a sma group of girls, by turns, may "li in" for a period of two weeks so as a family group. None of o Methodist high schools in Kor has such a practice house.

Colleges and Universities

In the colleges and universiti related to the Woman's Divisio hundreds of girls around the wor receive advance training in hom economics. For instance, at Ewh University in Seoul, Korea, fo hundred students are enrolled the department, and this numb is limited only because of labor tory and classroom space. T curriculum includes the study food and nutrition, health, dietet chemistry, bacteriology, clothi and textiles, handcrafts, family r lationships, child care, househo economics, home designing and de oration, and home economics ed cation. There is a lovely hom management house where t seniors take turns living in sma groups with two faculty membe It is built in true Korean fashi with changes made for greater co venience and more healthful livi One of the greatest needs in the d partment is for an adequate hom economics library to replace boo lost in the war.

At Hiroshima Woman's Colle Hiroshima, Japan, one of the mo outstanding features of the hom

This is one of the students' rooms decorated by the home-economics class at Fukuoka Jogakuin.

economics department is the home management house where a combination of Western-Japanese style living is maintained in an effort to bring the good points of both cultures together in a working situation. The meals are a combination of the two types of foods. Saturdays, for instance, a typical Japanese breakfast of rice, soup, and pickles is served. They sit at a western style dining table for some meals, and on the floor for others. Sometimes they sleep on the floor, go without shoes in the house and sit on the straw mats around a low table. Other times they use the western style living room chairs and couch.

The necessity for Japanese girls to learn this dual cultural pattern was expressed by a senior in Fukuoka Jogakuin:

"In our world today it is not a question of either western or Japanese ways, for both are accepted fact. This is a period of experimentation in Japan. We are trying to discover what is most adaptable for us culturally and economically. If we can resolve this problem in our homes, there is a possibility of developing a pattern of living which will be greatly enriched by the best of both cultures. Thus it is our hope to make our homes a combination of the simplicity and graciousness of the Japanese cultures and the technical ease which the west has developed to such a great degree.

"We as young women of Japan, want to be freed from the limitations of the homemaking drudgery which keeps most of us bound to our homes. We want to have more leisure which will make it possible for us to take responsibility in our communities, to read and continue to study and grow intellectually in a way which most of our mothers cannot. And, of course, we want to provide the best kind of home for our families. So with hope of learning how to do this, we welcome and value our home-economics classes."

For the Adults

In many places around the world groups of Methodist women come together to discuss ways of improving their home life. Some of these adult education programs are developed through social centers and extension work. Others are held in the institutions during afternoon and evening hours. Some are in cooperation with government public health programs. A few examples will give an idea of the broad scope and flexibility of home economics education for adults.

For twenty years adult classes in homemaking have been held twice a week at Crandon Institute. At least five hundred women receive instruction during a single year.

In Cuba, the Woman's Division is attempting to meet the need for training women in home economics through the rural social centers. For instance, in Herradura classes on basic nutrition and foods demonstrations are sponsored by the local Woman's Society. Since no Spanish textbook was available several members of the group helped to write and mimeograph a sixty-five page *Basic Nutrition and Cookbook,* the first of its kind adapted to the needs of the average Spanish-speaking Methodist woman in Cuba. Miss Patsy Alexander, rural missionary, describes this venture:

"Classes were held two nights weekly over a period of three months. The demonstration included cookies, cakes, pies, breads, meats, vegetables, salads, and other things. There were frequent opportunities to visit in the homes to help solve some of the cooking problems, or to share in the success of a cake recipe. Baking presented problems for many who did not have ovens. There was much excitement when a member discovered her cake cooked in a large covered pot on top of the stove was just as good as an oven baked one. It was a real joy to be invited to a meal in a home, and to notice an attractively set table with dishes and silver properly arranged. The climax came in the final session when each member contributed a dish of salad, meat, or dessert for a fellowship supper. Husbands or friends of the members were guests. Diplomas were presented to each one who had satisfactorily completed the course, and hearty applause sounded forth with each presentation."

News of the success of the Herradura school spread to Santa Rosa and Jovellanos, so similar schools were conducted there.

There is also a new venture in adult home economics education at the Union Theological Seminary in Matanzas, Cuba. Here The Methodist Church shares jointly with the Presbyterian and Episcopal Churches in training leadership for the various denominations. This year in addition to the studies for the young women in theology and religious education a course in nutrition taught by the wife of a Methodist Cuban pastor is offered.

In every country women are eager to learn ways of lifting the level of their home life. But the need is much deeper than learning techniques, acquiring new gadgets, or receiving diplomas for cooking courses. The church, being sensitive to the deeper spiritual hungers of the members of the world family, remembers that the teaching of home economics on all levels is one of the best means to reach all its people. Even though much is being done today, the great need is still only being met in an inadequate way. More money and additional personnel must be provided to strengthen the program being carried on and to enable the church to spread its witness into more homes of the world.

MCOR—What Is It?

by ELIZABETH MEREDITH LEE

"I WISH I had heard the MCOR story earlier. I just gave fifty dollars to _____ (naming a secular relief agency). The ad said the money would help orphans."

When it comes to relieving the suffering of the world, many Methodists fail to realize that Methodism has its own relief organization. "Yes," many say, "I have seen the letters—MCOR—but I never understood their meaning."

Those letters have deep practical meaning to homeless, starving, shivering people around the world. On the Gaza Strip, in Hong Kong, Japan, Korea—in fact, in twenty-eight countries last year Methodists through MCOR brought comfort and hope to countless sufferers.

Since its establishment by the 1940 General Conference the Methodist Committee for Overseas Relief has been sending aid across the world. Its organization and function are set forth in paragraphs 1311-1315 of the 1956 *Discipline:*

The committee has nineteen members: one person from each jurisdiction, nominated by the College of Bishops and elected by the Jurisdictional Conference, and three persons each elected by the Department of Work in Foreign Fields of the Woman's Division of Christian Service and by the Division of World Missions of the Board of Missions. The committee is empowered to co-opt not more than seven members at large.

The members from the Woman's Division are Miss Margaret Billingsley, Miss Clara French, and Miss Ruth Lawrence.

MCOR is not a division of the Board of Missions. It is an independent committee, authorized to represent The Methodist Church in the field of overseas relief and rehabilitation, and "to transmit to the church the appeals for help from recognized agencies, and to receive and allocate funds contributed to relief purposes by churches, groups, or individuals."

MCOR works closely with the Board of Missions. The need for relief is often transmitted by our missionaries as members of the MCOR committees overseas who actually put to use some of the funds sent to Hong Kong, Austria, and other lands. Considerable MCOR money for India goes to our mission tuberculosis sanatoria.

In general, MCOR spends about one-half its funds through Methodist channels. The other half is used through Church World Service, official relief arm of the National Council of the Churches of Christ in the U.S.A., and the Division of Inter-Church Aid, and Service to Refugees of the World Council of Churches in Geneva. Through these interdenominational and international agencies, Methodist relief funds help carry on relief and rehabilitation projects too big and too expensive for one denomination to do alone.

The scope of MCOR activities may be described under three heads: relief, rehabilitation, and refugee service. In general, *relief* means emergency help in times of disaster. Wherever fire, flood, earthquake, or famine strikes, MCOR is there, quickly. Sometimes it is there solely as a Methodist agency, helping Methodists in distress. Again, it goes as a part of the world church, helping to distribute food and clothing regardless of race or creed.

Rehabilitation means helping people to help themselves in places where they are. In Boys Democratic Town on True Friend Island, Korea, MCOR is bringing up 130 boys who were abandoned in war time. This is a Methodist project. Also in Korea, the Amputee Project shows MCOR in its ecumenical setting.

With 40,000,000 homeless people in the world today, all kinds of services to *refugees* will be needed for a long, long time. MCOR has provided in Brussels, Belgium, the Susanna Wesley Home for aged refugees, and in Hong Kong, the Wesley Village for escapees from Communist China. Many more such homes must be built elsewhere. Many sponsoring churches are extending Christian friendship to the 4,349 refugees who entered America under our auspicies in the past three years. MCOR must now help the World Council to settle other thousands in various countries.

The most urgent need everywhere is for food and clothing in quantity. Among many calls, an urgent one comes now from the bishops of our church in India. In certain famine-stricken areas Methodist preachers and their families, with the church members as well, will be on the verge of starvation in 1958 unless Methodists in America give money for food.

From the closets and attics of America, Church World Service hopes to receive 10,000,000 pounds of good, used clothing this year to supply even a small part of the needs around the world. Following a recent visit to Greece, a CWS staff member reported, "Ten thousand people here need clothing we sent enough for seven hundred!"

As you hum that popular ditty "No man is an island," remember the grief that drenches the world today. Are you helping your church, through its Commission on Missions, to share its bounty with the homeless, the hungry, the hopeless ones? Those good, used clothes and blankets you no longer need will become a sign to some that God is still in His heaven.

SHIPPING INFORMATION

Send clothing by prepaid parcel post or express to *Church World Service* at one of these addresses:

- **New Windsor, Maryland**
- **Nappanee, Indiana**
- **4165 Duncan Avenue St. Louis 3, Missouri**
- **110 East 29th Street New York 16, New York**
- **919 Emerald Avenue Modesto, California**

For every pound of clothing send 8 cents to get clothing ready for shipment overseas.

CIRCLES *Worship and Program Suggestions*

THE WORLD FEDERATION OF METHODIST WOMEN

Program prepared by MRS. ALVIN B. PFEIFFER, *Correspondent for the Woman's Division Unit*

HYMN: "In Christ There Is No East or West," *The Methodist Hymnal,* No. 507.

MEDITATION (Prepared by Mrs. Paul Arrington, vice-president of the World Federation of Methodist Women): "He hath set the world in their heart." Ecclesiastes 3:11.

The moment a woman receives Christ as Savior and makes Him Lord of her life, that moment a new force takes hold upon her personality. The missionary spirit dominates her outlook. A love that continually expands her soul and thrusts her into new ventures possesses her. An urgency to share, to serve, to strengthen, moves her out of her provincial moorings. *God hath set the world in her heart.* The heart and the will become attuned to God's directives. He therefore illumines her mind with thoughts and these thoughts become seeds for which we have the responsibility for planting and cultivating.

The beginning of the World Federation of Methodist Women is the result of inspired thinking. It was while closeted in prayer in 1923 that the thought and vision of an international organization of Christian women came to Dr. Helen Kim, now president of Ewha University, Seoul, Korea. It was because of the impelling call to share, to serve, and to strengthen that the idea was not lost. It was cultivated until the organization became a reality.

Through the World Federation women all over the world have fellowship with each other. Strength through fellowship is an enriching experience. Fellowship through intercession, fellowship through suffering and concern, fellowship through sacrifice have been the testimony of countless women in the units of the federation. Barriers have been broken down; renewed strength experienced; wings have been given to the spirit of women because through this organization "He hath set the world in their heart."

PRAYER

LEADER: The World Federation of Methodist Women is an organization of forty-three national units of Methodist women in thirty-nine countries, with a membership of approximately eight - and - a - half million women. The purpose is "to know Christ and to make Him known." When a woman becomes a member of the Woman's Society she also becomes a member of the World Federation of Methodist Women. Many articles have been appearing in recent issues of THE METHODIST WOMAN. Through a roll call let us share what we know about the various units.

ROLL CALL: Each one gives just a sentence or two about a unit.

LEADER: Our circle is fortunate to have a special guest today. She represents a unit of the World Federation and brings a greeting from her unit. I would like to present Mrs. Florence Lee of Korea. *(A member of the circle impersonates the guest.)*

MRS. FLORENCE LEE, KOREA: It gives me great joy to bring you greetings from the members of the Woman's Society of Korea. We meet weekly and in some places more often, just as you do. We join with you in the purpose "to know Christ and to make Him known." We always emphasize the deepening of the spiritual life, but we also work to find ways to interpret Christ's way in everyday life. Here is an illustration.

In Korean culture the social order demands that every wedding have some sort of reception or dinner for many relatives and guests—and it is astonishing how many relatives one has when there is a wedding. Often Korean families go into debt for weddings. Since homes are small much of the expense is for the wedding hall and restaurant bill.

The Christian is confronted not only with the large expense but also with the added problem that these wedding halls make most of their money from serving alcoholic beverage. Even though the host does not serve liquor to his guests there is nothing to stop the guests from buying and drinking all they want. Sometimes the reception degenerates into a rowdy party. How to fulfill one's obligation to family and friends and do it in a dignified Christian way is a real problem.

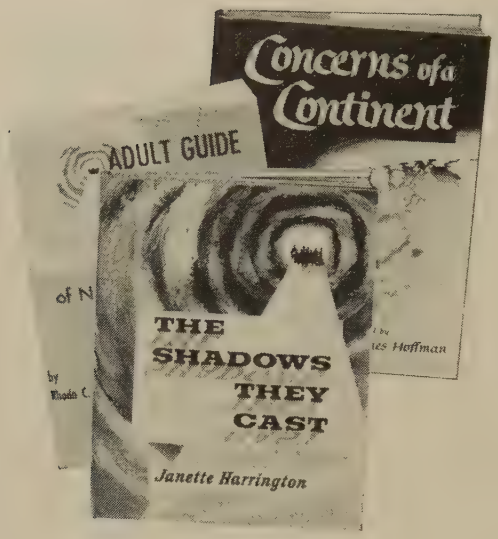
The members of one Methodist church in Korea decided to do something about this problem. They have built a beautiful church with classrooms for Sunday school and a social hall. Next to the social hall is a room with a counter leading into the social hall. Yes, it is a kitchen, something no American church would be without but most unusual for Korea. Now the ladies of the Woman's Society are able to serve a simple but nice reception for weddings. It will solve the problem of dignified hospitality for many young Christians, and incidentally, make some money for the Woman's Society. In a country where the Christians have often been more noted for their theology than for their social action, this shows progress and initiative.

(Add the information found in the article "Acts of the Apostles," page 10 of this issue.)

LEADER:

As we close our program let us join hands and sing "Blest Be the Tie That Binds." *(The Methodist Hymnal,* No. 416.)

No space for quiz. Compile your own.



Christian Concerns of North American Neighbors

Text: *Concerns of a Continent.* Edited by James W. Hoffman. Cloth, $2.95. Paper, $1.50.

Supplementary Book: *The Shadows They Cast.* By Janette T. Harrington. Cloth, $2.95. Paper, $1.50.

Guide: *Adult Guide on "Christian Concerns of North American Neighbors."* By Rhoda Edmeston. Paper, 50 cents.

Other Supplementary Books:

This Is North America. By Doris Darnell. Paper, 60 cents.

What—Concerns North American Youth? Edited by Sarah S. Parrott. Paper, 75 cents.

Frontier Books:

He Belonged to the West. By Isobel McFadden. Paper, 25 cents.

In the Shadow of Mount Royal. By Mary Isabelle Milne. Paper, 25 cents.

Drama:

A Playette Quartet. Locales are Alaska, Canada, Trinidad, and Hawaii. 50 cents.

Under One Roof. By Helen Kromer. 2 women, 4 men, 4 children. 50 cents.

Heart-Sound of a Stranger. By Anne West. 3 women, 2 men, 2 children. 50 cents.

Stolen Goods. By Helen Kromer. 2 women, 6 men, 2 teen-age boys. 50 cents.

Beyond Good Friday. By Edith Agnew. 2 women, 2 men, 1 child. 50 cents.

The Christmas Party. By Dorothy Tinsley Dailey. 2 women, 2 men, 1 teen-age boy. 50 cents.

Pamphlets:

Do You Know? Work of the Home Department. 35 cents.

* Unless otherwise indicated order materials from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Order from The Methodist Publishing House serving your territory.

Reaching Out to C

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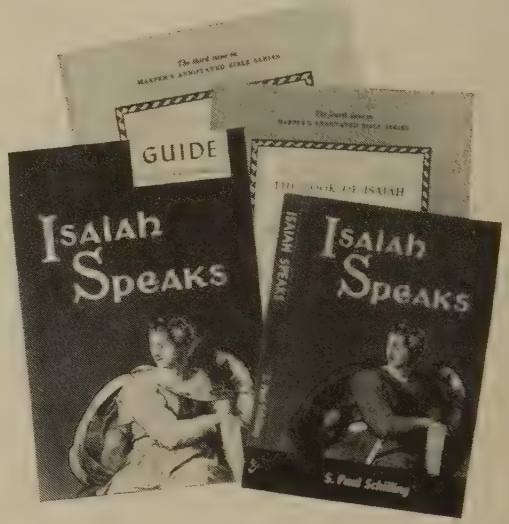

Fun and Festival Among America's Peoples. By Katherine F. Rohrbough. 50 cents.

Fun and Festival From the Other Americas. By Rose H. Wright. 50 cents.

Fun and Festival From the United States and Canada. By Larry Eisenberg, 50 cents.

Films:

North American Neighbors.[1] Sound film. 28½ minutes. Rental, black and white, $8.00; color, $12.00.

Map: *Political Map of North America.* 40 x 30 inches, 75 cents; 12 x 9 inches, 50 cents a dozen.

The Church-Wide Study

Text: *Methodism in Alaska and Hawaii.* By W. Vernon Middleton. 75 cents.

Guide: *The Adult Leader's Guide to "Methodism in Alaska and Hawaii."* By Elizabeth Stinson. 15 cents.

A Study of Isaiah

Text: *Isaiah Speaks.* By S. Paul Schilling. Paper, 75 cents.

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Texts
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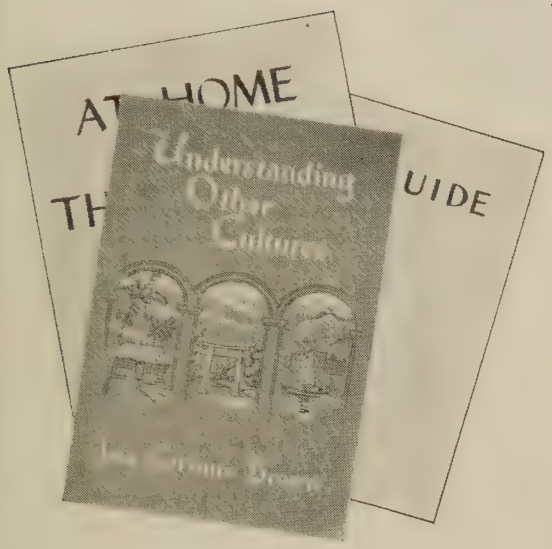


Supplementary Book: *The Book of Isaiah* (Harper's Annotated Bible. By Julius A. Brewer. New York: Harper & Brothers, 1950, 2 volumes, 95 cents each) or any of the books listed in the bibliography of the text for this course.

Guide: *Guide to "Isaiah Speaks."* By Estelle Darsey Dameron. Paper, 35 cents.

Drama:

Behold Your God! By Faye W. Brownfield. A playet. 25 cents.

Pamphlet:

The Book of the Prophet Isaiah. 5 cents.

Map: *The Divided Kingdom.* 24 x 38 inches. 35 cents.

Understanding Other Cultures

Text: *Understanding Other Cultures.* By Ina C. Brown. Paper, 75 cents.

Supplementary Book: *At Home in the World.* By Louise Robinson. Paper, 40 cents.

Guide: *The Guide for "Understanding Other Cultures."* By Ina C. Brown. Paper, 35 cents.

n, 1958-59, for additional materials.)

The Middle East

Text: *Middle East Pilgrimage.* By R. Park Johnson. Cloth, $2.95. Paper, $1.50.

Supplementary Book: *New Voices, Old Worlds.* By Paul Geren. Cloth, $2.95. Paper, $1.50.

Guide: *Adult Guide on "The Middle East."* By Y. Armajani. 50 cents.

Other Supplementary Books:

The Lands Between. By John Badeau. Cloth, $2.95. Paper, $1.75.

Caught in the Middle. By Glora Wysner. Cloth, $2.95. Paper, $1.50.

Popular Biographies: A Tool in His Hand. By Ann M. Harrison. Cloth, $2.95. Paper, $1.50.

Drama: *The Khanum and Her Treasures.* By Grace Visher Payne. 3 women, 2 men, 3 teen-age girls. 50 cents.

Pamphlets and Leaflets:

Do You Know? Work of the Foreign Department. 35 cents.

Fun and Festival From the Middle East. By Joan Rowland. 50 cents.

Middle East Place Cards. One dozen punch-out, stand-up place cards in color. 25 cents a dozen.

Political Map of the Middle East and North Africa. 45 x 30 inches, 75 cents; 14 x 9 inches, 50 cents a dozen.

Map of the World. 72 x 50 inches, latexed material, $5.00. Paper, $2.00.

Films and Filmstrips:

Mid-East Profile.[1] Sound film. 28½ minutes. Rental, black and white, $8.00; color, $12.00.

Village Reborn.[1] Filmstrip. Reading script by Herbert Shore. Approximately 70 frames. $5.00.

World Federation of Methodist Women

News From the Australian Area

Many Methodists were inspired by the visit of the white haired, vivacious deaconess from Australia, Mrs. Florence Dyson, who made a flying trip across the United States last fall visiting many Woman's Societies.

On her way from San Francisco to Sydney, Australia, Mrs. Dyson visited the mission churches which were started by the Australian Methodists. In a letter of thanks to all the members of the Woman's Society of Christian Service from New York to California, who helped her get a picture of American Methodism, Mrs. Dyson sends greetings. This article by Mrs. Dyson tells of the mission work of the Methodist Women's Federation of Australia. This is comparable to our Woman's Society of Christian Service in the United States.

METHODISM was brought to Australia from England in 1814, by two schoolteachers, who were also Methodist local preachers. They started Sunday schools and Methodist churches in Sydney. They sent this message back to England, *"Whatever you do, take care of Sydney for the day will come when from this very place missionaries will go out to all the islands of the Pacific."* This vision has been fulfilled. Today Sydney is the focal point for all our missionary enterprise. By 1835, the Methodist Church in Australia was autonomous. The objectives were:

1. The evangelization of the non-Christian population adjacent to our shores.

2. Christian instruction of the evangelized people along lines which will result in the establishment of the indigenous Christian churches which shall become self-supporting, self-governing, and with the privilege of taking part in the task of the evangelization of the world.

Immediately mission work was started in the Tonga Islands. Three years later a revival spread all over the island, and then the Tongans themselves took the Gospel to the Islands of Samoa and Fiji.

When it was announced mission work would start in the Islands of New Britain and Papua, the mission board was embarrassed when every student in the Theological College of the Fiji Islands volunteered to go to these cannibal islands. They took the twenty-four best students to these disease laden, dangerous islands. Yes, the people there were cannibals but the Gospel of Christ proved greater than anything else. Soon converts were won for Christ, and in turn these new converts preached Christ by their changed lives. Servicemen in the last war called them "Fuzzy-Wuzzy Angels."

Down through the years we have had a stream of consecrated women offering themselves in full-time service. Our Sisters are trained as nurses, social workers, and teachers. Village schools are staffed mostly by islanders who have been trained by the missionaries.

In Tonga we have three large girls' colleges with an enrollment of 700 girls. These girls go to New Zealand and Australia for further training, and return to their island homes to teach or work in government positions. Queen Salote takes a keen interest in all church work especially among the girls and women and leads them, when possible, in all their great gatherings. One college bears the name of Her Majesty, and another was named by her. During my recent visit to Tonga I addressed about 600 women who gathered for their monthly meeting. The Queen was absent in New Zealand. They are interested and take part in the World Day of Prayer.

In Samoa the work is similar to that in Tonga but smaller.

In Fiji we have work among the Fijians themselves; among the people from India; and those from Europe. We have a home for sixty girls, called *Dilkusha*, which cares for orphans, and girls from broken homes.

In Papua and New Britain t main missionary emphasis is medical work through hospitals a clinics. This is a very rewardi work for there have been spiritu results as well as physical ones.

New Guinea is our newest wor where five years ago we establish a school and a hospital in t Highlands. Missionaries are the from six islands and countri including New Zealand and Ge many, and from all races. "G hath made of one blood all natio to dwell on the earth."

In Australia we have five missi centers including one among t aboriginal people of West Au tralia. Two things are most helpf in our home organizations, o monthly magazine, *Link*, which h a circulation of 3,900, and t monthly meeting of our office The women try by many and va ious means to raise money and h addresses, conferences, stud classes, and circles seek to infor others of the needs of His oth sheep. Consecration and dedic tion of one's self and one's mone follow the life of prayer and so w go forward into the future to d more for Him who gave all for u

News From the West Indian Federation

Sister Elsie Bemand, the first We Indian deaconess, is the official co respondent for the Federation of t West Indies. The West Indies unit the World Federation of Method Women is in our North American are We should try to visit our Method sisters when traveling in the We Indies. Their women's organizati comparable to our Woman's Soci is called "The Methodist Women League."

British Guiana: There a twenty-five leagues in this distri with a membership of 606. Hom and Family Week was observe as well as the World Day Prayer. All contribute to the mi sions budget.

British Honduras: Special em phasis is put on cottage pray

meetings, visiting the sick and shut-ins, and trying to interest more young women in deaconess work.

Latin American Subdistrict—Panama, Colon, Costa Rica: Cooperation is the great quality about Methodism and that is due to our connectional system. We are so far apart and yet so consciously near. Every church in our subdistrict has a Women's League which is active. Every woman member of each Methodist church is active in the women's work except in one or two churches.

Barbados and Trinidad: There are thirty-eight branches or Leagues in our district. We are emphasizing the raising of money and the establishment of new Leagues in our district. We have two deaconesses working in our district. Our motto for this year is "Service."

Leeward Islands: Triumph and disappointment, success and failure, joy and sorrow make the year in the life of the Women's League. So many of our leading families have moved back to the United Kingdom or to larger islands. Yet, one new League was organized this year. Many new prayer groups are meeting weekly, and most Leagues observe World Day of Prayer.

Bahamas: The Women's League observed the World Day of Prayer, and have emphasized visiting the patients in the hospitals. We assisted in the District Youth Conference, and are supporting our deaconess work.

Jamaica: This is our thirtieth year of service in the Women's League, and it is growing each year in scope of work and in spirituality. More prayer groups have been reported, and more money given for missions and deaconess work than ever before.

We close our report on a note of thankfulness, in the words of Joseph Hart's hymn:

"We'll praise Him for all that is past,
And trust Him for all that's to come."

These women are officers of the Woman's Society of Christian Service in Argentina. Seated third from right is Mrs. Angel Sainz, former president. Standing fourth from right is Mrs. Ismael Vago, president for the next four years.

Women in Argentina at Work

By Odette O. de Barbieri

The Methodist women in Argentina held their Annual Assembly January 28-30. It was the best assembly we have had for about twenty years. The first day Dr. B. Foster Stockwell served the communion service in the Ramos Mejia Church, located on the Ward College property. This set the atmosphere for our meeting and every day in our business and social hours we felt His Holy Spirit.

The reports were encouraging. We have increased in membership and also in the number of organized Societies.

The second night was dedicated to the World Federation of Methodist Women. I was responsible for the program since I am the World Secretary for our Federation. This took the form of an interview with Mrs. Luise E. Scholz, president of the World Federation of Methodist Women. Previously I had written to her asking some questions to be answered that night. A missionary from Uruguay took Mrs. Scholz's place and several ladies in the audience asked questions. The last question was about our symbol—the Tree of Life.

This was truly an ecumenical meeting. We had visitors from Africa, Brazil, and Columbia. It was a great privilege to introduce our sisters from different lands. A young man from Argentina played the piano and four young people from Ramos Mejia Church sang songs in three different languages. A message from Mrs. Scholz of Germany came in time to be read and also a letter from India and one from the United States with their greetings. Since a Brazilian presided at the meeting, we could not expect a more ecumenical one. I felt fortunate to have all these representatives on my program.

Our new board was elected and we took a picture of some of the leaders to be sent to our beloved magazine, The Methodist Woman. We always remember with love and gratitude our American sisters from the United States, the ones who started our work in South America and are still helping us to carry on our work. Through this note we wish to express our love to them.

Woman Power

WOMAN power was evident at the Fifth Assembly of the Woman's Society of Christian Service held in St. Louis, Missouri, May 6-9. Now the Assembly is over and the thousands of Methodist women who attended that great meeting have returned home, inspired by the messages and encouraged by the relationship with other women of similar interests. Now what?

Woman power is evident also in every local church and Woman's Society. New officers have been elected and installed, reports and evaluations of the work for the last year have been made. The treasurers have forwarded the missionary giving for the year. We realize anew that the mountain-top experience we had in St. Louis and the work of the local Society are all a part of the same pattern. The Assembly gives us greater zeal for the work of our own Society.

At the Assembly we heard much about "Christ's Message for Today." We are anxious that others hear reports of the speeches and discussions. We want to share our information and concern. As a result of the Assembly discussion groups, as well as from our own reading in various newspapers and magazines, we realize that our world is changing. We must think about what this means for us in the Woman's Society of Christian Service.

The Volunteer

Our women are volunteer workers. There are many volunteer organizations within our communities: PTA groups, Girl Scouts, Cancer Societies, Red Cross, hospital auxiliaries—just to name a few outside the church organizations. Are the same women interested in all these organizations? Do some women work only in one but belong to several others? Do some women join one and make it almost an exclusive club? Where does membership in the Woman's Society of Christian Service rate in all this organization plan?

It has been found that participation in voluntary activities is not general. "From one-third to one-half of the adult population does not belong to any voluntary association, and that at best perhaps one-fourth of the population belongs to more than one association.[1]

If this is true generally, what does it mean in our Woman's Society? Whom do we include in our Society? Do we reach all the women in our church? In most organizations there is a minority which participates actively, while a large majority of the members may participate on occasion. There are many who show little interest in the program. Does no interest expressed mean no interest at all? Or does it mean that these people accept what the leaders and the minority group are doing? Or does it mean that they don't agree but are not sufficiently interested to express an opinion?

Woman Power and Your Society

We need to look at the membership of the Woman's Society to see what changes have taken place within the group. Woman power has been discussed widely since the National Manpower Council prepared *A Statement and Recommendations on Womanpower* which was published by Columbia University Press: "A revolution in women's employment has occurred in the course of the present century. . . . The changes which have taken place in women's employment are an integral part of basic transformations in American life. The changes which have occurred in the lives of women are important for us to know as we plan our program of promotion. Consider these facts on woman power:

In 1900, about one-half the adult women never entered paid employment.

Today 9 out of 10 are likely to work outside their homes at some time in their lives.

Approximately 28,000,000 women work in the course of a year.

Only one-fourth of the women workers are single.

3 out of every 10 married women are now working.

One-fifth of the women workers are under 25 years.

Two-fifths of women workers are over 45 years.

Women outlive men.

Is this true in your church and community? What does this mean to the Woman's Society of Christian Service which is a voluntary organization for women? Is it something that the executive committee and the Committee on Program, as well as the Committee on Membership, should consider?

And what happens to the activities which women have carried on because they had the time for them? It is necessary to look at the local Woman's Society of Christian Service and see it in relationship to the changing times and the changing availability of its members. No matter what changes come, through it all there must be The Spirit of Christ—for All of Life.

[1] *The Volunteers: Means and Ends in a National Organization.* David L. Sills. Free Press 1957.

Once There Were Two Societies

● In the Status Quo Society, the social hour is important.

● In the Concerned Society, the program is well planned.

SEVERAL years ago we had a study book entitled *Once There Were Two Churches.* This book told the story of two churches, their attitudes and actions concerning their responsibilities. Let me tell you the story of two Societies.

The first Society is known as the Status Quo Woman's Society of Christian Service. This Society observes all the outward forms of organization. Each year the officers are elected with all offices filled including all the secretaries of lines of work. The president subscribes to THE METHODIST WOMAN and a few of the other officers also subscribe. However, sad to relate, they use very little of the material or suggestions.

Each summer the officers meet and fill in sufficient copies of *My Date Book* for each member. In each they list the women who will be program leaders for the year. These are chosen without regard to the nature of the programs which they are to present—the only thought is who would be "good at it." Of course, the social hour is important, so much attention is given to selecting the right hostess committee for each meeting.

The monthly meetings are not too well attended. The officers come and a handful of "old faithfuls." The average attendance is less than one-third of the membership of the Society. The meeting is opened always with devotions and program, read from the *Worship Booklet* and *Program Book,* obviously with little preparation. The business, being important, fills the major portion of the evening, with enough time saved for serving refreshments.

These women believe they have a good Society. They pay their pledge to the district treasurer. This averages one-fourth to one-third of the total budget of the local Society; the remainder of their budget is spent for local activities. They raise their budget by bake sales, bazaars, dinners, and rummage sales.

Across town is another group of women, the Concerned Woman's Society of Christian Service. At first glance, this Society seems much like the Status Quo Society. But closer attention reveals subtle differences.

For every meeting, the program is well planned and good use is made of fine articles in THE METHODIST WOMAN. And the Secretary of Spiritual Life announces a Week of Prayer and Self-Denial Service. The members of this Society know about the *Prayer Calendar* and the Fellowship of Intercession. They know the recommendations which have come from the district and conference Woman's Societies, and they act upon them. Two-thirds of their budget is pledged to missions. For two years now they have had all four of the recommended study courses. They have prayer circles, for they are concerned—concerned about their youth, their children, and their community.

Let's look in on the home of Mrs. Average, a member of Concerned Society. We see many familiar items. There on the table by her chair is her Bible. It isn't new looking—someone surely reads it. There are copies of the *Upper Room* and the *Prayer Calendar.* The Fellowship of Intercession card is used as a bookmark. These are aids to her daily devotions. As we spend more time with her we realize that the quality of her life is based upon her devotional life. Each member of her family has a copy of the Bible. Daily they use the *Upper Room* and the Bible with individual offerings of prayer. THE METHODIST WOMAN and WORLD OUTLOOK are on the table, too.

Mrs. Average attends Sunday school and church with her family. She attends the monthly Woman's Society meetings and her children attend the Methodist Youth Fellowship. This year her husband is treasurer of the Methodist Men. They believe that true life is based on commitment to Christ. All life and all decisions are founded upon Him and His teachings.

Mrs. Average and many other women like her make the difference in a vital, progressive church and Society. For as the individual is committed to Christ, so the Society and the church are strengthened.

—

Author credit is missing because no name appeared on the manuscript and it got separated from the accompanying letter. Will the writer please claim this orphan?

Our Purpose

How do you view the purpose of the Woman's Society of Christian Service, and how do you apply it? Have you compared your view of the purpose with that stated in the bylaws? Why not ask your Society to state what in its opinion is the purpose and compare it with the Purpose printed below.

The purpose of any organization becomes more significant when members interpret it through a program of study and action. That is true in the Woman's Society of Christian Service. As members work to achieve the goals, the purpose takes on new meaning. Understanding is deepened if the purpose is kept before the Society so that the words become thoroughly familiar. How long has it been since the purpose was presented to your group?

Some women will be surprised to learn that there is a slight difference in the wording of the purpose of the Woman's Society and the Woman's Division of Christian Service. Study these two statements.

Woman's Society of Christian Service

The purpose of the Woman's Society of Christian Service shall be:

—to unite all the women of the church in Christian living and service

—to help develop and support Christian work among women and children around the world

—to develop the spiritual life

—to study the needs of the world

—to take part in such activities as will strengthen the local church, improve civic, community, and world conditions.

To this end this organization shall seek

—to enlist women, young people, and children in this Christian fellowship, and

—to secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

Woman's Division of Christian Service

The purpose of the Woman's Division shall be:

—to develop and maintain Christian work among women and children at home and abroad

—to cultivate Christian family life

—to enlist and organize the efforts of Christian women, young people, and children in behalf of native and foreign groups, needy childhood, and community welfare

—to assist in the promotion of a missionary spirit throughout the church

—to select, train, and maintain Christian workers

—to cooperate with the local church in its responsibilities, and

—to seek fellowship with Christian women of this and other lands in establishing a Christian social order around the world.

REPORTING MEMBERSHIP

Attention is called to the following method of reporting members:

A. The constitution of the Woman's Society of Christian Service in the Local Church, Article III, states:

> A woman may become a member of this Society by giving prayer, service, and an annual contribution of money to the total budget through membership offerings, or dues, pledges, or gifts. She shall contribute to, educate for, and promote the total program of the women of Methodism.

B. Membership need be reported only once a year—on the Annual Report.

C. No name should be dropped from the roll except for death, request for transfer of membership, or at the desire of the woman herself. In compiling the figures for the Annual Report blank women about whom there is any question as to membership standing should be contacted before May 31. The executive committee in consultation with the committee on membership shall make the final decision after contact has been made.

Reporting Funds

For the purpose of reporting the funds of the local Woman's Society of Christian Service to the quarterly conference and the annual conference, count all funds which are sent by the local Woman's Society to the district and conference treasurer of the Woman's Society as missionary giving, and report all other expenditures as local work.

Staff Changes

By Mrs. H. F. Brandt

Chairman, Section of Education and Cultivation

Miss Dorothy L. Barnette

Miss Dorothy L. Barnette comes to the Woman's Division staff from a rich experience in Methodist and community activity in the field of social service and Christian education. She is a graduate of Spellman College, Atlanta, Georgia, and has an M.R.E. degree from Gammon Theological Seminary in the same city. As a Crusade Scholar she attended a seminar on the "United States in World Affairs" at American University, Washington, D. C. A sister, Miss Ellen Barnette, is a missionary at Lucie Harrison School, Lahore, Pakistan.

In her local church she served as president of the Wesleyan Service Guild and secretary of the World Peace Committee. For several years she was assistant superintendent and social worker at People's Methodist Community Center in New Orleans, Louisiana. She has been a high-school English teacher, worked in an office, and served as a house director in a girls' dormitory at Howard University, Washington, D. C.

Miss Barnette will be doing field cultivation as a staff member of the Section of Education and Cultivation and will be available for various activities in the area of promotion.

We extend a warm welcome to Dorothy Barnette and we hope that many of the readers of The Methodist Woman may have the privilege of getting to know her in the next few months.

Miss Theressa Hoover

In the ten years that Miss Theressa Hoover has been with the Woman's Division of Christian Service she has become well known to Methodist women as she has traveled from conference to conference promoting the work through the office of field cultivation. Her duties have taken her also to India, Pakistan, and Hawaii. She has taught in conference and jurisdiction Schools of Missions and Christian Service and during the past few months has been active as a leader in the Workshops on Promotion which have been held across the country.

At present she is finishing a three-month period of study at New York University and on June 1 will become an associate secretary in the Department of Christian Social Relations, a position to which she was elected at the Annual Meeting of the Board of Missions in January, 1958.

Miss Hoover's home is Fayetteville, Arkansas, where she is a member of St. James Methodist Church. After receiving her B.A. degree from Philander Smith College she served for two years with the former Little Rock Methodist Council.

It is with reluctance that she is released as a member of the staff of the Section of Education and Cultivation, but the confidence and good wishes of her friends will be with her as she moves into a new field of activity.

ATTENTION SECRETARIES OF PROMOTION

United Clothing Appeal

In an article on page 20 of this issue, Miss Elizabeth Lee refers to the United Clothing Appeal. While this is a project for the whole church, the recent meeting of the Executive Committee of the Woman's Division did take action to

—*endorse* the United Clothing Appeal which is being sponsored by Church World Service (with which MCOR works closely), United Church Women, United Church Men, United Christian Youth Movement, United Student Christian Council . . . and

—*participate* in this drive in co-operation with our local churches.

The purpose of the appeal is to collect 50,000,000 pounds of clothing for millions of refugees throughout the world in the next 5 years plus 8 cents per pound for handling.

Further word concerning this appeal will be sent to the conference Secretaries of Promotion for channeling to the local Woman's Societies.

LETTERS TO THE EDITOR

Though space is limited, I do want to thank the 700 women who participated in the letter-writing project. Each of the following will receive a three-year subscription to THE METHODIST WOMAN:

Mrs. Royal D. Bolin, Harrisburg, Nebraska; Miss Mildred V. Clark, Keyser, West Virginia; Mrs. William C. Collins, Merriam, Kansas; Mrs. W. L. Cox, Jr., Bay City, Texas; Mrs. Ben R. Donaldson, Dearborn, Michigan; Miss Ruth Perry Gilroy, Baltimore, Maryland; Mrs. Walter Gingery, Bloomington, Indiana; Mrs. L. B. Gotten, Columbus, Ohio; Mrs. J. D. Guthrie, Bastrop, Louisiana; Mrs. Paul V. Hill, Alpine, Texas; Mrs. H. T. Israel, Baton Rouge, Louisiana; Mrs. Wesley Johnson, Lima, Ohio; Mrs. Franklin Lewis, Webster Groves, Missouri; Miss Marietta Montgomery, Dearborn, Michigan; Mrs. J. F. Moore, Altoona, Pennsylvania; Mrs. Chester A. Parks, Tucson, Arizona; Mrs. L. W. Peterson, LaVerne, California; Mrs. C. N. Schnurr, Oelwein, Iowa; Mrs. Branton F. Veteto, Indianapolis, Indiana; Mrs. Marion Waggoner, Lebanon, Illinois.

Mrs. C. A. Meeker, *Editor*

department of CHRISTIAN SOCIAL RELATIONS

The Department of Christian Social Relations is glad to present to you in this issue of THE METHODIST WOMAN its new Associate Secretary, Miss Theressa Hoover. She is not new to you. She has simply accepted a new relationship and responsibility. See page 29.

Dear Friends:

The summer months provide an opportunity for secretaries and their committees to make plans for some of the important responsibilities of the fall months. This letter points up phases of the program to which you may wish to give special attention. Why not bring the following matters to the attention of your committee and begin your planning?

1. The following pages attempt to summarize some plans that have proved effective for *Citizenship Brunches.* The election in November of this year is very important. Note the available resources and activities suggested on the next three pages. Begin now to plan a series of Citizenship Brunches this fall on election issues!

2. You have probably already secured the necessary copies of *Activities for 1958-59.* (Available at Literature Headquarters. Free for postage.) This leaflet outlines some of the major emphases of your Christian Social Relations program for the current year. Because this is the year when The National Methodist Conference on Family Life will be held (October 17-19) it seemed timely to make the family the central focus of many of our activities. This is specially pertinent to many aspects of the 10th Anniversary Observance of the adoption by United Nations of The Universal Declaration of Human Rights. "The Family is . . . entitled to a home, to freedom of opportunity, to security, to a peaceful world!" Of special help to you as your committee plans in these areas of opportunity are the following resources:

Booklet—*In Your Hands*—A Guide to Community Action. Price 50 cents. Literature Headquarters.

Booklet—*The People Take the Lead*—10 years of progress in civil rights in the United States. Price 35 cents. Literature Headquarters.

Filmstrip—*This Is Christian Social Relations*—Price $4.00. Department of Visual Education, Woman's Division, 150 Fifth Ave., New York, New York.

3. The time has come for a greatly increased effort to strengthen the social action program of the local church. You and your committee can help greatly at this point. If plans are under way with an active Commission on Christian Social Relations (or committees) you will want to give your full support. If no special emphasis is being made why not ask your pastor to secure the new filmstrip, *A New Kind of Building* (Price $6.00 from the Distribution Department, 100 Maryland Ave., N. E., Washington, D. C). and use it to generate new understanding and concern in your local church for Christian social issues?

4. For the first time your Department of Christian Social Relations has scheduled a *U. N. Seminar for Local Women* (October 5-8, 1958). This important experiment is an answer to many requests from *local* women for this experience. The first 60 *local* women applying will be accepted. A registration fee of $18.50 will cover three meals, tours, theatre tickets and a packet of materials. In addition each local woman will be responsible for her own expenses including travel, hotel, and additional meals. The cost of hotel and meals approximates $10.00 per day. Applications for this seminar should be sent by September 1 to Mrs. C. A. Bender, Department of Christian Social Relations, 150 Fifth Avenue, New York 11, New York. Note also the following U. N. Seminar dates:

Cooperative Seminar for Conference Leaders, September 29-October 3

District and Conference Officers (Washington and U. N.) November 3-8

5. Many of you will attend your conference School of Missions this summer. Your conference Secretary of Christian Social Relations will emphasize in your clinics—among other things—*the local workshop* on some special phase of your job such as *World Understanding, World Trade, or Housing.* How can you relate such a workshop to your own church and community? How can you work with other church and community groups?

Our job in these days calls for greater understanding of the world's needs and our own national and local responsibility as Christians. "All Action Is Local."

Sincerely yours,

Thelma Stevens
Margaret R. Bender
Theressa Hoover

Operation "Endless Possibilities"

CITIZENSHIP Brunches have become an important tool in our effort to learn how to be effective citizens. This year these brunches will be more important than ever before as we face some difficult choices and an election in which all the members of the House of Representatives and one-third of the Senate will be elected.

In the following pages you will find excerpts from accounts of successful brunches. They may offer some new suggestions. Citizenship Brunch materials from Literature Headquarters will be found useful. These include *A Guide to Citizenship Brunches* (10 cents), Cartoon Place Mat (3 cents each or 10 for 25 cents), a poster—*Responsible Citizenship* (10 cents), and the leaflet, *Your Vote Counts If* (free).

Citizenship Brunches provide a platform to discuss national and world issues as well as state and local responsibilities. Schools, housing, civil rights, alcohol, world trade, foreign aid, and other issues are crucial in our nation today.

For example, it is increasingly obvious that citizens of the United States must face the fact that expensive programs for national defense cannot guarantee ultimate safety. As was pointed out at the day-long presidential meeting on Foreign Aspects of U. S. National Security, this places a tremendous obligation on us to see that this dearly-bought time is wisely used to build toward a peaceful world. In the Christian Social Relations pages of THE METHODIST WOMAN for March, 1958, you will find a "Works for Peace Program." A spot drama on this subject, using the techniques suggested in the Guide, might be used on the program. Since foreign economic aid and world trade are crucial parts of this program, skits might also be constructed using material in *Your U. N. Worked for Peace 1957-58* (free), *A Christian's Primer on Technical Assistance and Land Reform* (35 cents), and *The Nations Go Shopping* (15 cents), all available from Literature Headquarters.

Citizenship Brunch—the Answer!

From the Southeastern Jurisdiction

One of the answers to the quest for interesting and different programs which present needed information is the *Citizenship Brunch.*

● The women of Church Street Church, Knoxville, Tennessee, were challenged by a citizenship program and brunch planned and presented by the Secretary of Christian Social Relations, Mrs. Steven Causseau, and her committee.

A comprehensive review of *A Christian's Primer of Human Rights* was first on the program, beginning at 11 o'clock.

This was followed by a skit: "Are You a Good Citizen?" Four women, apparently in living room conversation, discussed citizenship responsibility and the usual attitudes held by women about voting.

For example, one woman remarked that she was too busy to vote, she could see no reason for going to so much trouble, hers was only *one* vote, it would not matter anyway! Answered another:

"You think *one* vote doesn't count for much, but did you know that:

One vote elected Thomas Jefferson president?

One vote elected Rutherford Hayes president?

One vote enacted military conscription in 1941?

One vote made Texas, California, Washington, Oregon, and Idaho states of the United States?

One vote made France a Republic in 1875 and ended it in 1940*?

The luncheon tables were colorful with the clever and interesting place mats from Literature Headquarters, *Women Fought for the Vote.* These always provoke entertaining conversation. At each place stood a small American flag.

We believe we are seeing results from this and other such efforts. Recently a Methodist woman, president of the Woman's Society of a church in our city, was elected to the School Board. She attended the district class of "Christ, the Church and Race" taught by Mrs. Robert Wilcox. We believe she will be better able to cope with decisions the Board must make concerning desegregation because she studied the problem through channels the church provided. We believe Methodist women had a great deal to do with the overwhelming vote to defeat the sale of alcoholic beverages in a recent referendum in our city. The citizenship Brunch is a means of keeping us alert to our Christian responsibility as citizens.

—Mrs. Robert H. Duncan, secretary of Christian Social Relations, Holston Conference.

● Ranking high among interesting events of last year was the "kick

* Leaflet: *Are You a Good Citizen?—Test Yourself,* Presbyterian Church in U.S.A., Ponce de Leon Ave., N. E., Atlanta 8, Georgia.

off" Citizenship Brunch, sponsored by the Committee on Christian Social Relations of the First Methodist Church, Charlotte, North Carolina. Invitations went to forty key women of the church, by invitation only, to give it the needed importance. Thirty-eight women came and found it quite stimulating to discuss candidates, issues, and citizenship responsibilities.

The program pattern was: Invocation, Statement of Purpose, Skit: "Should It Be?", dramatizing immigration legislation; Talk—"Is Politics Your Job," by an officer of the League of Women Voters; A game—"Judging Candidates"—using individual cardboard rulers and one large poster.

As a follow-up a few neighborhood brunches were held to discuss the platforms of candidates of our congressional district and some issues pertinent to this district and our state.

—Mrs. Leslie E. Barnhardt, Secretary of Christian Social Relations, Western North Carolina Conference.

• Citizenship Brunches were held in October, 1957, by two circles of Fourth Avenue Methodist Church Woman's Society of Christian Service, Louisville, Kentucky. Several months previously, an interracial conference on "Interracial Problems and the Church" was held in our city, sponsored by Dr. Dudley Ward and his committee.

Research and background from a report was given by Dr. Robert Kutak of the Department of Sociology, University of Louisville. This report covered population, housing, health, education, recreation, and the church. As our city has been enjoying such national recognition in our integration school problem, we agreed to conduct our Citizenship Brunches on "Seeing Ourselves in Our Community Needs." We used Dr. Kutak's report with the group members bringing additional information.

In our November election, we were asked to vote on a city bond issue of five million dollars for slum clearance. We found the League of Women Voters favored this and were glad to send a well-informed speaker for our Society meeting. We lived and breathed "bond issue," explaining the need at every opportunity. This personal concern started in our church from two small groups in Citizenship Brunches.

—Mrs. H. G. Davis, Louisville, Kentucky.

• The Secretary of Christian Social Relations of St. Mark's Church, Murfreesboro, Tennessee, had been writing the representative from her congressional district on legislative matters. Also being district Secretary of Christian Social Relations, she had followed the suggestion of the Department of Christian Social Relations for district secretaries all over the country to send copies of the booklet *A Christian's Primer on Human Rights* to their representatives in Congress. Mrs. Harrell had enclosed a letter with the copy she sent Representative Joe L. Evins, explaining her action and asking his views on certain items discussed therein.

As Mr. Evins' replies to her communications came, Mrs. Harrell had a strong desire to meet him and discuss some of the issues face to face with him. She began to share her views with a few women in the church who were vitally interested in Christian Social Relations and found they, too, would like to meet and confer with their representative. Some of these were members of the Christian Social Relations Committee, so she decided to call the full committee together to see if they would support a meeting of some kind to which Mr. Evins might be invited as speaker.

Some of the committee had been intrigued with the idea of "Citizenship Brunches" when they studied the filmstrip "This is Christian Social Relations." They felt this would be a good type of meeting to have, where a few interested persons could have a chance to learn more of these vital issues if Mr. Evins would meet with them.

Then, a splendid opportunity seemed to open up. Mr. Evins was scheduled to speak in Murfreesboro on November 11 at the Veterans' Day celebration. Mrs. Harrell wrote to Mr. Evins asking him to meet with a group of church women who were interested in certain issues which would be coming before the second session of the Eighty-Fifth Congress. On Veterans' Day Dr. and Mrs. Harrell greeted Mr. Evins and some twelve women from their church. She stated the purpose of the meeting and Mr. Evins explained problems involved in the passage of legislation and gave some additional background for more clearly understanding the issues.

As a result, St. Mark's will have a series of Citizenship Brunches beginning in January and continuing through the spring session of Congress. As they follow Congress' actions, undoubtedly the women will write Mr. Evins and their senators on their views on issues before Congress. Mrs. Harrell hopes this will happen as they become better informed.

—Mrs. Horace W. Williams, secretary of Christian Social Relations, Tennessee Conference.

• Personal invitations were given to interested women from other denominations as well as to all ladies of the local church in Centreville, Mississippi. The county representative to the State Legislature was the guest speaker. He talked of the Christian attitude in politics as well as the responsibility the women should have as citizens. He said that in serious times like these, they should use prayer first in asking for guidance rather than as a last resort. This was followed by discussion and a question and answer period. The minister was

present also. As a follow-up, the women contacted other representatives on matters in which they were interested.

—Mrs. Josephine Childress, secretary of Christian Social Relations.

• In October, 1956, after several months of careful planning, our small Woman's Society gave its first Citizenship Brunch.

We began our program with a spot drama taken from the leaflet, *A Guide for Citizenship Brunches*, in skit form. We asked some of the men and some of the members of our MYF to participate.

The primary objectives were: (1) To assist individuals in recognizing the importance of citizenship responsibility at election time. (2) To help individuals reach a better understanding of the issues of consequence that face the nation. (3) To help individuals develop their own criteria for judging the qualifications of the candidates. (4) To acquaint voters with the process of selecting candidates and with the ways in which legislation is developed and passed.

We could think of no one who was more qualified to talk to us on these objectives than Dr. Anne L. Eastman, professor of history at Montevallo College.

We gave each person a leaflet called *Judge Your Candidate* and a mimeographed copy of a "Criteria for Judging a Candidate for Office."

In October, 1957, we had a Citizenship Brunch. Dr. Virgil Nunn, superintendent of Education in the Fairfield Schools, talked to us on the one cent additional tax which was to be voted on December 6 for the schools of Jefferson County. He told where the money would be used in the schools if the bill passed.

To me Citizenship Brunches are a fine way of helping people become familiar with many things that concern them as a community and as individuals.

—Mrs. W. Pauly, Local Christian Social Relations Secretary, Bessemer District, North Alabama Conference.

From the South Central Jurisdiction

• The Committee on Christian Social Relations of the Woman's Society of First Methodist Church, Beeville, Texas, held a Citizenship Brunch on November 21, 1957. Mrs. T. P. Widener was chairman, and introduced the program on the theme: "Our Congressmen and Current Legislation—A Christian Woman's Concern." Profiles of our congressmen were given by Mrs. Fred S. Nesmith, Jr., on Senator William S. Fly, and Mrs. S. R. Wofford on Representative H. H. Holstein. Mrs. C. A. Sullins reviewed the *Lyndon Johnson Story* by Mooney. Mrs. John Griffing gave a graphic description of "How a Bill Becomes a Law," and Mrs. A. N. Dahl presented "Notes on Current Legislation."

• Mrs. Clay Lee, chairman of the Committee on Christian Social Relations, of Noel Memorial Woman's Society in Shreveport, Louisiana, reports on a Citizenship Brunch her committee sponsored:

Immediately following the study *Youth in a Responsible Society—A Christian's Concern* we planned our brunch as a community survey on the problems of youth. We made six large, colorful posters, each illustrating a problem or a condition regarding youth, and posted them at the entrance to church and Sunday school rooms to advertise the meeting. We telephoned to members of our circles and also sent notices.

A coffee, which was our social hour, opened the meeting. We arranged our room so that the table where the speakers sat faced the audience, and the posters were placed advantageously near them. Program personnel included a junior high school counselor; a senior high school assistant principal; a Girl Scout leader; a representative from the juvenile court; a state P.T.A. worker.

The Scripture was Matthew 18:6, and it preceded a prayer. Each speaker reported on his or her work with youth, and showed how needs of youth of both races are being met, and called attention to other unmet needs. Lack of understanding and cooperation on the part of parents was cited as the greatest problem. Other problems are: need for more trained leaders with youth, both in educational systems, and in community agencies that work with youth; need for a detention home for juvenile offenders; need to understand youth and the alcohol problem. The need to publicize the good things our youth are doing through the church was stressed also.

• In Hanston, Kansas, Mrs. Ray Stambaugh, secretary of Christian Social Relations in her local Society planned a Citizenship Coffee on United Nations Day.

• In Hugoton, Kansas, Norma Adams planned nine "Citizenship Coffees" prior to election, for approximately seventy women. The women took a real interest in national and world issues as well as in local problems. At each meeting this Society distributes a mimeographed letter, listing each piece of legislation before Congress, about which the women need to write.

• Alice Graham, of Deerfield, Kansas, in a Society of sixty members, writes:

"Prior to the election we held two Citizenship Coffees. Both editorials and pamphlets on local issues were available. Each group had a moderator and an outline of procedures to follow. 'Christian Citizenship Scorecard' was marked and then discussed by the members. Six in the group had never voted and this was of great help to them. They planned to carry the knowledge home to husbands. All the thirty-five present voted."

WESLEYAN SERVICE GUILD

Special Memberships

AN increasing interest is evidenced in Special Memberships, especially in Honorary Life and Honorary Life Patron memberships. Wesleyan Service Guild certificates are available and also pins for Adult Life, Honorary Life, and Life Patron Memberships. If you wish Wesleyan Service Guild pins and certificates, be sure to specify this very clearly when you send for them. Special Memberships serve two purposes: to honor the recipient, and to add to the support of the work of the Woman's Division of Christian Service. Credit is given on local, district, and conference pledge for Special Memberships, but it is expected that these will be *extra* gifts, *additional to the original pledge.* Names and gifts for these memberships should be sent by the Guild treasurer to the treasurer of the local Woman's Society of Christian Service. In this way, the gifts will go through regular channels to the treasurer of the Woman's Division of Christian Service.

The following types of memberships are available:

Honorary Baby Membership (up to five years)	**$ 5.00**
Honorary Memberships for Primaries and Juniors (from six to eleven years)	**$ 10.00**
Honorary Youth Membership (from twelve to twenty-three years)	**$ 15.00**
Adult Life Membership	**$ 25.00**
Honorary Life Membership	**$100.00**
Honorary Life Patron	**$300.00**

In addition to these, Memorial Memberships may be given in memory of friends and loved ones. Memorial Membership Certificates are provided for gifts of $50.00. The money is used for Retirement and Relief of Deaconesses and Missionaries and becomes part of the appropriations of the Woman's Division.

CHARTER OF RACIAL POLICIES APPROVED

At a meeting of the standing Committee of the Wesleyan Service Guild of the Northeastern Jurisdiction, the motion was unanimously passed that the committee go on record as approving the Charter of Racial Policies. The meeting was held November 23-24, 1957.

GUILDS IN LATIN AMERICA

Dear Miss Johnson:

Ever since returning to the States I have wanted to write you about an experience which I had in Santiago, Chile. I had the pleasure of visiting many of our projects in South America on my return trip.

In Santiago I attended a meeting of the Wesleyan Service Guild at Second Methodist Church. The meeting was exactly like a meeting in the United States. Eighteen employed women were present. They represented various types of work. The meeting consisted of a business session, devotional, program, and social hour. They said that their organizational meeting had been held in the home of Miss Florence Prouty, a Methodist missionary, about nine years ago.

From what they told me this must be the only Wesleyan Service Guild in Chile. I was amazed at all their interests. I am sure I cannot list all of them but here are a few which they support through personal service, prayers, and financial help:

The program of their local church; a home for aged women which the Woman's Society of Christian Service of Chile opened recently in Santiago (I had the privilege of visiting this home. They can be proud of the beginning which they are making.); the Methodist School for training workers for the church in Chile; mission work among the Indians of Chile.

It was an inspiration to see their dedication to the work they had accepted.

Yours very truly,
Elsie L. Parker

Dear Dr. Branscomb: *

I have your letter sent through Miss Mary Fitzpatrick, in which you asked whether we have a Wesleyan Service Guild in Mexico.

Yes, we do. It is called the "Goldie Hauser White Legion Service Guild of Mexico" (Legion Blanca de Servico Guild de Goldie Hauser de Mexico.) The writer is the president. It is an organization very similar to the Wesleyan Service Guild.

Our motto is "Service to Others." Through this motto we aim to help all persons who seek aid from our organization. At one time, for example, we were helping secondary students in a school for the blind, reading books to them that might increase their knowledge. We have several goals we want to attain.

I should add that this organization is made up of women who work: employees, students, professionals, teachers, et cetera, and that they take a little time from their work to meet every Friday from 6:30 to 9:00 p.m.

Your sister in Christ,
Sra. Yolanda Fuejo de Mendez

Miss Elsie Parker, missionary to Latin America, has returned to the United States for health reasons. At present she is acting Director of Bethlehem Community House in Chattanooga, Tennessee.

* Dr. Louise Branscomb is the Chairman of Missionary Education and Service of the standing Committee of the Wesleyan Service Guild.

STUDENT WORK

LIFE AND MISSION OF THE CHURCH

SECRETARIES of Student Work need to know what the students are thinking. One of the statements which came from some of the students at the Sixth Quadrennial National Methodist Student Conference in Lawrence was as follows:

We students have been accused of being "the uncommited generation." We admit that, but deny that it is through choice or indifference. To the contrary, most of us are actually searching for that cause to which we can offer our unreserved allegiance. We are not easily misled. The Church as she stands is not worth our lives, but the mission of the Church obedient to her Lord is worth our lives. Yet the Church has not called us to her Lord or her mission clearly enough to excite our response. We hope our disappointement and hesitation will awaken our Church to fulfill her role in the world, a role which demands sacrifice and devotion which we are ready to give.

The World's Student Christian Federation, recognizing the tremendous change taking place in the world, calls the students today to the mission of the Church by undertaking a world-wide teaching and study program on *The Life and Mission of the Church.*

In order to bridge the chasm between ecumenical thinking about the mission of the Church and the actual life of the churches, the program on the Life and Mission of the Church adopted by the Federation aims:

1. To rethink the responsibility of the Church in the present world situation on the basis of the biblical revelation and of the lessons of the Church's history.

2. To recover and communicate to this student generation a new and more adequate understanding of the basic motivation for the mission of the Church and commitment to it; to analyze and understand the new methods and new structures of the Church required by radical changes in the world.

3. To train students and young leaders for the new tasks in the mission of the Church today.

4. To help them to find their place of service within the total life and mission of the Church.

How will the Life and Mission of the Church become real on the local campus? Only as the students catch the spark and decide to pray and study together will this emphasis have a significant meaning. The following teaching and study program has been suggested:

1958-59—*The Biblical Faith and the calling of the Church* (local groups studying together should be inter-confessional, inter-racial, and international in composition)

1959-60—*The Mission of the Church in the Whole World* (this theme will raise such questions as: What is the "Gospel"? What is God doing now? What is He doing in the Far East, in Kashmir, in South Africa? What is "witness"? What is "mission"? Why is there a Christian mission?)

1960-61—*The Church's Mission Within Our Colleges and Universities* (Do we know what our faith is? What does the Lordship of Christ mean for the university?)

1961-62—*The Church's Mission in America* (What does the Bible say to us in contemporary America? Do we, as Americans, have a responsibility to the mission of the Church in the whole world?)

The Woman's Division of Christian Service voted $4,500 a year for the next three years to help carry out this program. The General Section of the Joint Section of Education and Cultivation is likewise involved financially, making the amount $9,000 a year from the Board of Missions. The Board of Education has agreed to finance $1,000 a year, making a total of $10,000 a year from The Methodist Church. This will take on new meaning when each student begins to participate in this world-wide program.

The basic piece of literature is the Number 5, 1957, special issue of *Federation News,* entitled *The Life and Mission of the Church,* and is available from the United Student Christian Council, 257 Fourth Ave., New York 10, N. Y., at twenty cents a copy.

Encourage local campus groups to begin with Bible study. An outline is suggested in the *Federation News* mentioned above.

The United Student Christian Council is planning a leaders' Bible Study Conference this summer. A major world-wide teaching and study conference will be held in 1960, probably in Great Britain, with regional conferences following in Africa, Asia, Latin America, two in Europe, in the Middle East, and in North America. Plans are now being made for the Student Volunteer Movement in 1959, to be a part of this emphasis. The Methodist Student Movement will also carry on this emphasis in the state conferences and the regional leadership training conferences. This is a gigantic undertaking. It will take prayer, study, and commitment.

As Secretaries of Student Work, we must seek God's will to have the Life and Mission of the Church transform the campus and the world to "the mind of Christ." Is there any opportunity more challenging than helping a student generation find the Mission of the Church obedient to her Lord?

A record of the world premiere performance of "The Invisible Fire" (an oratorio on the life of John and Charles Wesley, presented at the Sixth Quadrennial National Methodist Student Conference at Lawrence, Kansas, December 31, 1957) is now available for $4.95.

Order from the Department of College and University Religious Life, P. O. Box 871, Nashville 2, Tennessee.

YOUTH WORK

MISSIONARY MATERIALS FOR YOUTH [1]

YOUTH of approximately thirty denominations will engage in a study of "The Middle East" sometime during this year. This part of the world which stretches from the Atlantic Ocean to the eastern border of Iran includes Morocco, Algeria, Tunisia, Libya, Egypt, the Sudan, Saudi Arabia, Iran, Iraq, Turkey, Cyprus, and the Bible lands of Syria, Lebanon, Jordan, and Israel. The work of The Methodist Church in this area is confined to Algeria and Tunisia.

It is important for us to know more about the people in these countries which are engaged in political and social struggle. This study will give insight into the many difficulties facing a Christian in a country where Islam is a dominant religion. The problems and concerns of the confused masses in North Africa will become real to those who enter into this study. Young people in our churches will have a broader knowledge about the young people of the Middle East as they are seeking for the meaning and purpose of life.

The Middle East*

FOR INTERMEDIATES

***Pearls Are Made*, by Ann H. Harrison. Developing a story about how pearls are made, the author, who spent many years in Bahrein, helps junior highs to see the problems of a Muslim girl about their age. Many Muslim customs are woven into the story.**

***Junior Highs and Bible Lands Today*, by Lucile Desjardins. An Expanded Guide.**

FOR SENIORS AND OLDER YOUTH

***Caught in the Middle*, by Glora M. Wysner. This book considers the plight of youth in the Middle East today in lands where old traditions are strong though a vigorous nationalism and many modern ideas have emerged. Many teen-agers in these lands of conflict have spent more than half of their lives in refugee camps. The contribution of Christianity in resolving such tension is stressed.**

***This Is the Middle East*, by John Blumberg. A pictorial book.**

***Youth Guide on the Middle East*, by Gustav K. Wiencke.**

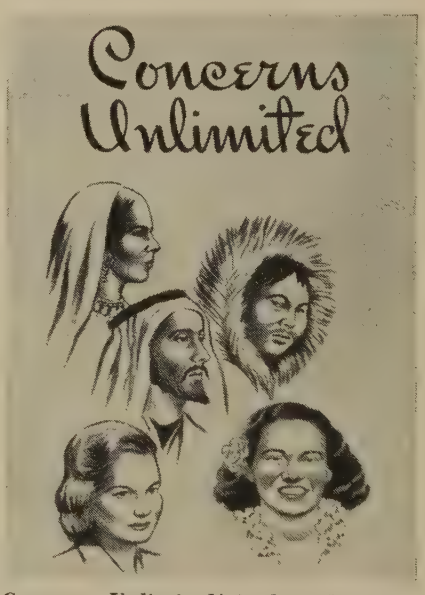
ADDITIONAL RESOURCES

***Fun and Festival From the Middle East*, by Joan Rowland.**

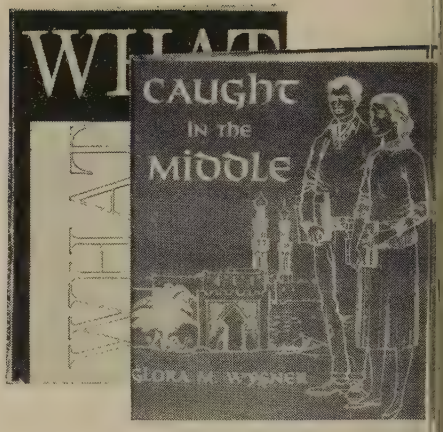
***A Tool in His Hand*, by Ann M. Harrison. A biography of Dr. Paul Harrison of Arabia.**

***Desert Doctor*, by Constance M. Hallock.**

The home missions study theme will be "Christian Concerns of North American Neighbors." The focus will be on people, youth, and their families in this area, as far north as the Arctic Ocean, as far south as the Panama Canal, as far west as the Hawaiian Islands, and as far east in the Caribbean Sea as Trinidad. Though widely scattered in these vast distances the neighbors of North America do have common concerns. What concerns do Christians of these various places share? What can Christian youth do about them? These are some of the questions to be raised in this study.



***Concerns Unlimited** is the title of the program material for a World Friendship Group of girls. These programs relate the work of the Woman's Division of Christian Service and the current study themes. The groups using this material will see something of our church at work in Alaska, Puerto Rico, Hawaii, United States, and North Africa. This material is excellent resource for the MYF in the current studies. Price, 75 cents.**



A secular magazine currently on the newsstands contains this paragraph which we may adapt for the projected study: "Raise your interest quotient . . . Keep your curiosity whetted. For happiness everyone needs a certain amount of suspense; everyone must be able to wonder what will happen next in this most curious of all worlds. With your eyes wide open, take time to ask, 'Why?' "

Christian Concerns of North American Neighbors *

FOR INTERMEDIATES

***Always an Answer*, by Alice Hudson Lewis. Seven stories carry junior highs by means of delightful reading and study to Canada, Alaska, Hawaii, the Dominican Republic, and Mexico.**

***How to Use "Always an Answer,"* by Barbara Poppe.**

FOR SENIORS AND OLDER YOUTH

***What—Concerns North American Youth?* compiled by Sarah Parrott. This book brings in magazine format articles, shorts, and stories in words and pictures some ways through which home missions seeks to meet the concerns of North American youth.**

***This Is North America*, by Doris Darnell. A pictorial book.**

***Youth Guide on Christian Concerns of North American Neighbors*, by Marion Van Horne.**

ADDITIONAL RESOURCES

***Fun and Festival From the United States and Canada*, by Larry Eisenberg.**

***Fun and Festival From the Other Americas*, by Rose H. Wright.**

***He Belonged to the West*, by Isobel McFadden.**

***In the Shadow of Mount Royal*, by Mary I. Milne.**

[1] Missionary Materials for Youth lists all titles of materials related to these themes and units of study for the MYF. Prices are listed in "Missionary Materials for Youth."

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

CHILDREN'S WORK

SUMMER PLANS FOR CHILDREN

SUMMER months bring many opportunities for Secretaries of Children's Work to enter nto activities of children. As the hildren take part in the regular unday school sessions and in vaca-ion church school sessions they vill find many ways to show their oncern and friendship for others, oth in this country and abroad.

There are several possibilities for oys and girls in the primary and unior age groups to relate them-elves to the missionary outreach f the church.

Vacation church school is not to e considered a substitute for Ad-litional Sessions, but if the mis-ionary units were not studied dur-ng the year, the study books for 958, on "Japan" and "Christ, the Church and Race" are recom-nended for vacation church school. f the council of children's workers vishes to use a missionary unit at his time the following materials re suggested:

Primary:

*Children of Japan,** by Mattie ula Cooper. Price, 50 cents.

Or, *The Apple Tree House,** by nne Halladay. Price, $1.25, and A Primary Teacher's Guide on *"Christ, the Church and Race,"** y Edith F. Welker. Price, 50 ents.

Junior:

*Journey to Japan,** by Carolyn Muller Wolcott. Price, 50 cents.

Or, *The Swimming Pool,** by lice Cobb. Price, $1.25, and A unior Teacher's Guide on *"Christ, he Church and Race,"* * by Fran-es Eastman. Price, 50 cents.

Visual Aids:

Brothers All.[1] Filmstrip, color, 5 frames. Sale price, $6.00.

Kiniko of Japan.[1] Filmstrip, olor, 62 frames. Sale price, $5.00.

Manachan and Koji—Christian Children of Japan.[1] Filmstrip, color, 48 frames with record. With script, sale price, $6.00. With record, sale price, $7.00.

Tommy and Yoshi.[1] Sound filmstrip, color, 46 frames. Sound on 33⅓ rpm record. With script, sale price, $7.50. With record, sale price, $10.50.

Pictures:

*World Friends: Japanese.** A picture album of fifteen photographs. Price, $1.00.

*World Friends: Friends at Home.** A picture album of fifteen photographs. Price, $1.00.

New Secretaries

This is the time of year when many new Secretaries of Children's Work begin their duties. Whenever possible, the new secretary should talk over responsibilities with the outgoing secretary. From her she will want to learn about her relationship to the Woman's Society of Christian Service, and how she works in the local church school. The retiring secretary can be of valuable assistance to the new secretary by helping her to understand her relationship to the council of children's workers in the local church.

How to Use

The regular reading of THE METHODIST WOMAN should be a reading "must" on the schedule of the Secretary of Children's Work. This will keep her informed about the total work of the Woman's Society of Christian Service. Every issue carries stories about missionaries, deaconesses, and institutions of the Woman's Division.

The pages on Children's Work are devoted primarily to interpretation of job responsibilities, giving guidance in leadership, listing suggestions of materials for use in missionary education and such other information that will help the Secretary of Children's Work do her task in the most efficient way.

In addition to THE METHODIST WOMAN the secretary should read *Child Guidance in Christian Living*[1] each month. To a worker with children this magazine will give valuable teaching helps for Sunday school classes, vacation church schools and additional sessions. Stories about missionaries and deaconesses and their work which are of special interest to children will be found on the page, "Missionary Education," by E. Mae Young.

World Convention on Christian Education

The fourteenth World Convention on Christian Education will be held in Tokyo, Japan, August 6-13. There will be seventy-five Methodist delegates from the United States attending these sessions. The convention theme will be "Jesus Christ—the Way, the Truth, the Life." Secretaries of Children's Work will be interested to learn that the emphasis for the Section on Children's Work will be "How the Bible Becomes the Word of God for Children."

[1] Available from The Methodist Publishing House.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

CALENDAR OF ACTIVITIES

Attend Officers' Training Day for Woman's Society of Christian Service.

Cooperate in Vacation Church School plans.

Study leaflet, *Secretary of Children's Work* or the new *Handbook for Secretaries of Children's Work.*

Read the pages in *The Methodist Woman* on Children's Work.

Present a report on children's work to the Woman's Society of Christian Service.

LITERATURE and PUBLICATIONS

OUR PART IN THE QUADRENNIAL PATTERN

THE summer Schools of Mission and Christian Service will soon be here. This is the year the Secretaries of Literature and Publications are in the quadrennial pattern of attendance. This means attendance on both levels, at jurisdiction and conference schools. It is sincerely hoped that all conference secretaries will attend their respective jurisdiction schools and that districts will insist on their Secretaries of Literature attending the conference schools, even if it means financial subsidy for the secretaries to attend the school.

Through sharing of mutual problems at the clinics, individuals find help and inspiration for promoting literature and publications.

Suggested Agenda for Clinic:

I. Exchange of Ideas
   1. Worship
   2. Introductions
   3. Our successes

II. Reports
   1. Analysis of past year's reports
   2. Changes in report blank for next quadrennium
   3. Uses of the *Annual Report of the Woman's Division*

III. Handbook, Annual Announcement, and Catalog
   1. Basic work guide
   2. Helps in these publications

IV. Magazines
   1. Combination subscriptions
      (a) Renewal effort in October
      (b) New drive in April
   2. THE METHODIST WOMAN
      (a) Panoramic panels
      (b) Conversation contacts
      (c) Travel topics
      (d) Membership musts
   3. WORLD OUTLOOK
      (a) A journalistic publication
      (b) A joint publication
      (c) Tactful techniques

After the conference schools it is hoped that district secretaries will take information into local churches through district leadership training days.

Duties of Secretary

The work of the Secretary of Literature and Publications is of utmost importance; therefore this secretary should be chosen with utmost care. The bylaws of the local Woman's Society of Christian Service, Article 3, Section 12, describe her duties.

An interpretation of duties is given on pages 11-14 of the *Handbook on Literature and Publications.**

The Secretary of Literature and Publications has the task of supplying information concerning available materials to officers and committee members. Her working tools are the leaflets that tell of the missionary work in the various fields, textbooks for mission-study classes, Spiritual Life material, *Program Book** and *Worship Booklet,** handbooks and leaflets for the guidance of officers, and the *Annual Report** of the Woman's Division of Christian Service. She represents the two magazines: THE METHODIST WOMAN, official organ of the Woman's Division, and WORLD OUTLOOK, general missionary magazine of the church.

The office of Secretary of Literature and Publications, on all levels, is not only important but also indispensable to the growth of missionary knowledge. This service is a link between mission stations at home and abroad and the Woman's Society membership.

Consequently, because of the vast importance of the work, opportunities for further training at a summer school in your vicinity should not be missed.

Concerning the Magazines

Prior to the April drive for combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK, a package of publicity material was sent each local Secretary of Literature and Publications. This material contained a poster suggesting ways to secure new combination subscriptions and pointed up that combination subscriptions would be $2.50 until June 1. New combinations and renewals will be accepted at the old price until June 1.

After June 1 the price will be:

***The Methodist Woman*.....$1.5**
***World Outlook*.....$2.0**

Combination price of the two magazines.....$3.3

Send all subscriptions to Circulation Department, 7820 Reading Road, Cincinnati 37, Ohio.

Included in local letters was a sheet to use when reporting to your district secretary the success of the drive for new combination subscriptions in your local church. It is imperative that this report be sent at the designated time to help your district win the district banner award. This is also true of conference reports.

We count on the help of each secretary for loyalty and cooperation in the increased price of our missionary magazines. Price of paper, postage, printing, and labor has forced every magazine in the country to raise prices and of necessity becomes imperative with us. So very much depends upon the loyalty of our women and interpretation of this need to every member of the Society.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

In Memoriam

Miss Jessie A. Pratt was retired under the former General Deaconess Board of the Methodist Episcopal Church in 1921. She served in the Southern California-Arizona Conference following her consecration in 1905 as a deaconess. Miss Pratt died in Los Angeles, California, on March 5, 1958, where she had lived since her retirement.

Miss Anna Peck Atkinson, retired missionary to Japan, died April 18, 1958, at Des Moines, Washington, at the age of ninety-eight. She was born February 28, 1860, in Cazenovia, New York. She graduated from the Cazenovia Seminary in 1881 and sailed for Japan in 1882 under the New York Branch of the Woman's Foreign Missionary Society.

Even though she gave most of her time in Japan to educational work, serving almost continuously as principal of schools, she was also an effective evangelist. She retired in 1927.

Mrs. E. Allan Craig, 82, one of the founders of the Methodist-Protestant Home for business girls in Baltimore, Maryland, died March 30. During the first quadrennium after unification, she served as vice-president of the Baltimore Conference Woman's Society.

Miss Dorothy L. Crim, a retired deaconess, died April 15, 1958. She was born in Newnan, Georgia, January 3, 1879. She was graduated from the Normal School in Athens, Georgia, in 1899, and from Scarritt Bible and Training School in 1903.

Miss Crim served in the cotton mill district in Atlanta, Georgia, from 1904 until 1911. Wesley House, Atlanta, is an outgrowth of this work. During this period she also studied settlement work at the Lucy Rider Meyer Home in Chicago.

In 1912, Miss Crim helped establish the Ensley Community House, Ensley, Alabama. She served the people of this community for thirty-two years, until the time of her retirement. Again Miss Crim spent her summer vacation in Chicago in residence at Hull House and studying at the Chicago School of Philanthropy. In 1920, she studied settlement work in New York City. In 1922, Miss Crim was a delegate to the International Convention of Settlement Workers in London, England. During this trip abroad, she visited six countries and studied Protestant work in Italy in order to serve better the Italian people in Ensley, Alabama. Miss Crim made people feel that no matter what their creed or nationality, they were united in service and in Christian love.

Miss Ruth Ferguson, an active deaconess, died April 15, 1958, at Robincroft-Thoburn Infirmary, Pasadena, California, after a lingering illness. She was born in Globe, Arizona, on January 24, 1910. Her name, her contagious enthusiasm, her ability to identify herself with the people whom she served, and her love and devotion to and for the work of the Kingdom will long be remembered.

Ruth Ferguson was an alumni of National College, Kansas City, Missouri, from which she was graduated in 1933. In 1946, Ruth received her B.S. degree from the College of the Pacific at Stockton, California. She did graduate work at Scarritt College during a sabbatical year, 1951-52.

Beginning in 1937 under the former Woman's Home Missionary Society, Ruth Ferguson pioneered the work on the Mexican border at Calexico, California, and Mexicali, Mexico, now known as the Neighborhood House in Calexico. Here she stayed for fourteen years.

In 1952, Ruth Ferguson was called to Puerto Rico to serve with the staff of George O. Robinson School in the program of leadership training through the churches and the Puerto Rico Provisional Conference Woman's Society of Christian Service. She spoke Spanish fluently and was invaluable in this field of service. Ruth was forced to return to the States because of illness. Her health improved sufficiently to allow her to serve as director of the Wesley House in Phoenix, Arizona, two years before her death.

Miss Mary Katherine Russell, missionary to China and Liberia, died April 18, 1958, at her home town, Elkhart, Indiana. Born September 30, 1903, she was educated at the University of Wisconsin, Kansas State College (B.S. degree in home economics), Chicago Training School, Cornell University, and Teachers' College, Columbia University (M.S. in nutrition).

Before entering foreign missionary service Miss Russell was an instructor in practical home economics at Bennett Academy (now known as Wood Junior College), Mathiston, Mississippi. Later she did social work with the Visiting Housekeeper Association, Detroit, Michigan.

In August, 1930, Miss Russell sailed for China under the Northwestern Branch of the Woman's Foreign Missionary Society, and was assigned to teach Home Economics in Yenching University in Peiping.

Her second appointment was at Cheeloo University, Tsinan, China. Later she taught at Hangchow, and Gingling College, Nanking. She was repatriated in 1946, arriving in the United States on the famous *Gripsholm*. During a period of four years she was instructor of home economics and institutional dietetics at Sue Bennett College, London, Kentucky.

Like a number of other China missionaries who could not return to that country, Miss Russell took an assignment to another field. In 1952 she went to Liberia where she worked at the Girls' Hostel in the College of West Africa, Monrovia. She will be remembered on three continents for her devotion to the needs of others.

After she arrived for her furlough in 1955, she became ill and was forced to an early retirement. Through her suffering she witnessed anew to the abundant faith and courage that she possessed.

RECENT ARRIVALS FROM:

India: Misses Barbara Beecher, 1836 N. Pennsylvania, Indianapolis 2, Indiana; Irene Wells, 273 W. 11th St., c/o Alma Mathews House, New York 14, New York.

Latin America: Brazil—Miss Louise Best, Ben Avon, Spartanburg, South Carolina.

Mexico—Misses Pearl Hall, c/o Mrs. C. L. Jennings, Box 217, Vinton, Virginia; Olive Givin, 634 East Market St., Cadiz, Ohio.

Southeast Asia: Indonesia—Miss Jessie Wolcott, c/o Miss Clara French, 150 Fifth Ave., New York 11, N. Y.

RECENT DEPARTURES FOR:

India—Miss Maude V. Nelson.
Japan—Miss Sallie Carroll.
Pakistan—Miss Greta Ann Wiseman.

Annuity

Send today for *Annuity Dollars Make a Difference* which tells how investing in an annuity with the Woman's Division of Christian Service can mean a worry-free future for you and a better life for someone less fortunate. Send your request to:

Treasurer, Woman's Division of Christian Service
of the Board of Missions of The Methodist Church
150 Fifth Avenue, New York 11, N. Y. Room 626.
Send me free booklet, *Annuity Dollars Make a Difference.* (MW658)

Name_____

Address_____

City_____ Zone____ State_____

Date and year of birth_____

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BO

Marguerite Ha

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1957-58	Total Pledged 1957-58	Youth	Children	Total o Appropriat 1957-58
Central:							
Central Alabama	$ 597.00	$ 35.00	$ 632.00	$ 1,700.00	$ 7.00	$ 2.00	$ 64
Central West	1,259.00	151.00	1,410.00	1,800.00	95.00	22.48	1,52
Delaware	5,163.12	445.50	5,608.62	10,000.00	500.00	.....	6,10
East Tennessee	749.50	103.00	852.50	1,100.00	65.00	5.50	92
Florida	768.01	85.00	853.01	1,200.00	24.50	16.85	89
Georgia	851.16	108.00	959.16	7,000.00	.....	12.80	97
Lexington	8,520.00	1,250.00	9,770.00	12,713.00	200.89	35.00	10,00
Louisiana	1,971.08	166.00	2,137.08	5,114.00	176.00	30.00	2,34
Mississippi	797.00	132.50	929.50	3,716.00	.....	5.00	93
North Carolina	1,430.85	79.50	1,510.35	2,650.00	20.50	19.00	1,54
South Carolina	3,695.75	105.50	3,801.25	4,800.00	208.00	2.00	4,01
Southwest	503.01	16.00	519.01	1,135.00	9.20	8.20	53
Tennessee	1,118.45	246.55	1,365.00	3,000.00	13.00	9.00	1,38
Texas	2,313.00	225.00	2,538.00	3,300.00	214.00	10.00	2,76
Upper Mississippi	577.25	25.00	602.25	1,660.00	63.66	4.00	66
Washington	2,835.62	798.09	3,633.71	8,650.00	434.86	76.00	4,14
West Texas	1,468.00	153.50	1,621.50	2,250.00	5.00	.....	1,62
Central Jurisdiction	46.30	.....	46.30	.....	.....	.....	4
Total	34,664.10	4,125.14	38,789.24	71,788.00	2,036.61	257.83	41,08
North Central:							
Detroit	102,117.03	3,853.92	105,970.95	166,700.00	5,488.39	331.01	111,79
Illinois	137,399.20	7,041.25	144,440.45	186,100.00	5,218.01	746.55	150,40
Indiana	76,626.31	6,219.23	82,845.54	124,000.00	3,259.00	570.00	86,67
Iowa-Des Moines	88,821.14	7,385.13	96,206.27	128,000.00	7,313.75	341.92	103,86
Michigan	72,391.35	2,424.05	74,815.40	105,000.00	1,687.25	223.33	76,72
Minnesota	60,826.54	3,195.98	64,022.52	96,050.00	3,055.50	176.00	67,25
North Dakota	17,295.76	722.00	18,017.76	26,000.00	633.00	178.50	18,82
North Indiana	86,157.49	5,173.66	91,331.15	148,120.00	8,349.00	975.00	100,65
North Iowa	96,081.58	3,928.51	100,010.09	168,000.00	6,071.83	288.90	106,37
North-East Ohio	148,304.13	7,515.67	155,819.80	242,500.00	6,040.09	1,005.76	162,86
Northwest Indiana	50,671.36	2,014.64	52,686.00	82,000.00	2,551.24	233.89	55,47
Ohio	219,542.00	11,870.59	231,412.59	332,000.00	13,376.01	1,662.52	246,45
Rock River	150,633.64	6,571.20	157,204.84	228,196.00	3,860.00	341.00	161,40
South Dakota	25,414.41	1,252.86	26,667.27	36,000.00	1,811.32	103.65	28,58
Southern Illinois	39,722.44	5,410.12	45,132.56	67,500.00	1,921.64	329.23	47,38
West Wisconsin	28,860.88	972.90	29,833.78	43,000.00	1,564.75	21.10	31,41
Wisconsin	41,940.98	2,015.50	43,956.48	63,000.00	1,166.81	84.03	45,20
North Central Jurisdiction	10.00	.....	10.00	.....	.....	.....	1
Total	1,442,816.24	77,567.21	1,520,383.45	2,242,166.00	73,367.59	7,612.39	1,601,36
Northeastern:							
Baltimore	95,160.61	2,884.67	98,045.28	135,000.00	4,583.62	228.72	102,85
Central New York	34,957.79	538.20	35,495.99	55,500.00	1,241.44	38.10	36,77
Central Pennsylvania	39,616.63	770.50	40,387.13	58,000.00	1,230.92	226.01	41,84
Erie	56,086.47	834.73	56,921.20	90,000.00	1,156.31	470.47	58,54
Genesee	39,263.78	1,299.50	40,563.28	74,000.00	1,423.62	.....	41,98
Maine	7,755.86	439.40	8,195.26	10,000.00	404.70	10.91	8,61
New England	23,293.34	275.00	23,568.34	39,000.00	2,260.51	24.00	25,85
New England Southern	17,429.07	.....	17,429.07	26,000.00	769.55	27.05	18,22
New Hampshire	4,848.81	107.00	4,955.81	8,500.00	106.87	11.33	5,07
New Jersey	37,078.62	868.50	37,947.12	60,860.00	2,515.51	177.19	40,63
New York	25,804.12	3,182.97	28,987.09	43,000.00	1,171.19	37.28	30,19
New York East	43,461.23	2,317.70	45,778.93	59,050.00	1,899.82	68.47	47,74
Newark	53,806.90	2,111.50	55,918.40	77,800.00	1,315.80	70.05	57,30
Northern New York	17,731.13	675.00	18,406.13	31,750.00	564.81	79.64	19,05
Peninsula	36,284.09	175.20	36,459.29	49,000.00	1,219.00	121.31	37,79
Philadelphia	62,805.41	3,710.35	66,515.76	103,000.00	1,964.41	365.01	68,84
Pittsburgh	83,317.42	1,935.50	85,252.92	103,000.00	2,784.11	589.31	88,62
Puerto Rico Provisional	160.00	.....	160.00	75.00	.....	.....	16
Troy	42,285.42	1,066.25	43,351.67	59,000.00	1,523.90	4.11	44,87
West Virginia	89,427.38	8,033.46	97,460.84	135,000.00	4,470.04	212.37	102,14
Wyoming	42,828.34	1,066.19	43,894.53	57,000.00	421.50	.....	44,31
Northeastern Jurisdiction	258.59	.....	258.59	.....	.....	.....	25
Total	853,661.01	32,291.62	885,952.63	1,274,535.00	33,027.63	2,761.33	921,74
South Central:							
Central Kansas	95,343.14	8,934.92	104,278.06	175,000.00	5,283.28	433.67	109,99
Central Texas	58,392.90	11,577.10	69,970.00	93,000.00	2,959.96	113.89	73,04
Indian Mission	958.00	.....	958.00	1,350.00	49.27	8.80	1,01
Kansas	55,559.78	6,011.43	61,571.21	101,500.00	1,948.50	264.76	63,78
Little Rock	49,573.77	8,676.23	58,250.00	77,400.00	3,100.44	112.27	61,46

IRST NINE MONTHS 1957—1958

F MISSIONS—THE METHODIST CHURCH
reasurer

DIVISION OF TOTAL RECEIPTS

Total on ppropriations 1956-57	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
550.05	$ 641.00		$ 65.96	$ 29.40		$ 4.00		$ 740.36
1,315.00	1,527.48		229.45	138.50		4.37		1,899.80
7,604.22	3,775.31	$ 2,333.31	345.01	476.75		17.00		6,947.38
786.21	923.00		32.00	51.00	$ 6.51	3.90		1,016.41
842.68	894.36		61.50	56.50	10.00			1,022.36
1,081.67	971.96		35.56	125.54		20.00		1,153.06
11,104.63	10,005.89		300.65	470.83	900.00	20.00		11,697.37
1,604.00	2,343.08		210.56	203.50		6.00		2,763.14
814.95	934.50		221.57	68.75		.35		1,225.17
1,381.00	1,549.85		139.30	53.13		7.00		1,749.28
4,011.02	4,011.25		201.20	140.50	500.00			4,852.95
646.78	536.41		65.05	53.00		4.00		658.46
1,335.00	1,387.00		52.00	76.00	25.00	5.00		1,545.00
2,837.92	2,762.00		150.00	134.40		10.00		3,056.40
565.44	669.91		28.50	42.70		8.50		749.61
6,072.91	4,144.57		395.85	352.76	245.33	20.00		5,158.51
1,472.50	1,626.50		150.00	204.50		5.00		1,986.00
162.20	46.30							46.30
44,188.18	38,750.37	2,333.31	2,684.16	2,677.76	1,686.84	135.12		48,267.56
110,220.23	108,377.91	3,412.44	6,265.41	10,304.40	1,635.22	98.68		130,091.06
146,034.82	128,055.01	22,350.00	8,251.24	20,248.35	1,819.54		$ 15,481.57	196,205.71
83,754.97	84,424.54	2,250.00	6,342.38	12,006.17	814.80	72.26		105,910.15
96,967.02	97,881.94	5,980.00	6,880.95	11,879.15	5,382.06	105.43		128,109.53
78,494.86	70,175.98	6,550.00	5,256.14	12,526.17	178.26	76.92		94,763.47
58,084.73	66,339.38	914.64	5,184.75	11,646.14	3,500.97	72.96	1,000.00	88,658.84
16,886.98	18,829.26		1,665.27	3,783.80	80.00			24,358.33
91,574.53	100,655.15		6,105.24	8,751.69	204.75	63.40	43,768.08	159,548.31
100,045.30	102,504.18	3,866.64	7,146.80	10,869.07	463.85	100.00	1,095.00	126,045.54
155,241.23	155,065.71	7,799.94	10,084.05	15,028.90	430.18	131.57		188,540.35
51,443.25	55,471.13		3,316.61	5,020.01	2,647.85	52.93		66,508.53
224,428.68	246,451.12		15,955.86	22,932.46	1,365.99	176.32	929.11	287,810.86
159,695.55	158,048.56	3,357.28	8,322.18	16,280.42	1,748.10	88.79		187,845.33
24,152.28	28,582.24		2,195.87	3,498.78		25.00		34,301.89
45,760.44	47,383.43		3,835.26	8,130.25	1,276.25	37.88		60,663.07
29,344.01	31,419.63		2,182.95	3,568.58	524.25	31.39		37,726.80
44,137.28	45,207.32		3,365.87	4,769.24	420.12	41.78		53,804.33
300.00	10.00							10.00
1,516,566.16	1,544,882.49	56,480.94	102,356.83	181,243.58	22,492.19	1,175.31	62,273.76	1,970,905.10
79,514.88	86,132.65	16,724.97	7,420.64	10,758.63	5,527.53	86.84		126,651.26
36,565.72	36,775.53		2,975.58	2,619.58	565.00	45.00		42,980.79
43,336.79	34,384.06	7,460.00	3,656.85	4,148.15	515.00	52.00		50,216.06
55,733.19	53,298.01	5,249.97	5,675.47	5,686.90	215.00			70,125.35
44,016.23	39,506.90	2,480.00	2,948.66	4,780.22	1,386.54	47.86		51,150.18
7,295.75	8,610.87		742.19	649.31		11.32		10,013.69
25,071.44	16,327.88	9,524.97	1,958.67	5,927.97	1,885.26	37.58		35,662.33
18,251.29	15,525.67	2,700.00	1,113.35	2,498.50	70.00	19.29		21,926.81
5,424.54	5,074.01		578.80	442.60		1.00		6,096.41
44,162.75	36,151.07	4,488.75	3,860.05	7,608.36	330.00	46.15		52,484.38
30,684.12	30,195.56		1,716.38	2,827.75	1,285.64			36,025.33
50,577.16	44,334.72	3,412.50	2,898.40	4,734.73	550.86	43.81		55,975.02
56,272.83	54,604.25	2,700.00	3,024.92	4,895.10	1,372.11	46.24		66,642.62
22,053.33	19,050.58		1,760.60	1,358.47	167.50	27.13		22,364.28
34,414.96	30,269.58	7,530.02	3,201.62	2,493.27	551.49	61.40		44,107.38
68,392.63	54,820.21	14,024.97	4,960.82	7,900.46	27.00	61.75		81,795.21
91,528.62	74,451.34	14,175.00	7,794.18	7,477.68	5,070.00	64.90	164.51	109,197.61
20.00	160.00		173.75					333.75
41,687.72	44,879.68		2,606.88	3,066.30	12.00	46.30		50,611.16
102,762.57	95,618.25	6,525.00	10,898.41	12,601.99	15.00	86.39		125,745.04
44,280.75	36,816.06	7,499.97	2,860.38	6,257.37	26.00	43.90		53,503.68
282.00	258.59				50.00			308.59
902,329.27	817.245.47	104,496.12	72,826.60	98,733.44	19,621.93	828.86	164.51	1,113,916.93
109,936.98	109,132.54	862.47	7,363.59	11,459.40	3,505.05	87.44		132,410.49
55,212.18	73,043.85		6,593.14	8,304.26	683.29	36.11		88,660.65
889.54	1,016.07		79.76	139.83				1,235.66
61,419.08	63,784.47		4,692.22	7,461.00	722.65	63.92		76,724.26
59,500.00	61,462 71		3,575.26	4,449.82	50.00			69,537.79

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOA

Marguerite Har

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1957-58	Total Pledged 1957-58	Youth	Children	Total on Appropriati 1957-58
South Central (Continued):							
Louisiana	$ 63,212.78	$ 10,007.77	$ 73,220.55	$ 99,000.00	$ 2,741.18	$ 168.73	$ 76,130
Missouri	30,522.92	2,401.48	32,924.40	48,000.00	1,217.95	84.09	34,226
Nebraska	89,339.15	3,776.93	93,116.08	171,035.00	2,740.32	497.20	96,353
New Mexico	15,038.28	3,809.72	18,848.00	27,500.00	489.01	41.87	19,378
North Arkansas	32,394.84	9,905.83	42,300.67	58,000.00	1,397.33	32.00	43,730
North Texas	62,989.62	10,621.21	73,610.83	111,352.50	4,003.98	28.74	77,643
Northwest Texas	45,288.04	7,994.88	53,282.92	77,000.00	4,942.65	93.80	58,319
Oklahoma	96,976.55	16,627.52	113,604.07	169,265.00	5,814.23	.....	119,418
Rio Grande	1,316.33	32.50	1,348.83	1,250.00	61.13	4.00	1,413
St. Louis	52,838.94	7,739.67	60,578.61	82,000.00	1,818.79	123.35	62,520
Southwest Missouri	49,168.94	7,437.00	56,605.94	90,000.00	1,505.43	144.25	58,255
Southwest Texas	66,423.87	12,864.85	79,288.72	116,000.00	3,783.53	.....	83,072
Texas	105,422.01	15,637.56	121,059.57	173,000.00	4,654.97	239.62	125,954
South Central Jurisdiction	335.00	.....	335.00	.....	.....	.....	335
Total	971,094.86	144,056.60	1,115,151.46	1,671,652.50	48,511.95	2,391.04	1,166,054
Southeastern:							
Alabama-West Florida	55,890.04	8,176.08	64,066.12	90,000.00	2,097.15	126.36	66,289
Cuba Mission	243.50	.....	243.50	100.00	130.76	.....	374
Florida	117,768.42	13,187.55	130,955.97	150,000.00	7,890.99	455.92	139,302
Holston	83,963.38	14,664.61	98,627.99	135,000.00	3,695.41	180.67	102,504
Kentucky	38,077.76	7,103.32	45,181.08	76,200.00	2,175.70	172.04	47,528
Louisville	39,803.49	5,196.51	45,000.00	70,000.00	2,714.07	168.90	47,882
Memphis	52,577.55	11,660.40	64,237.95	88,350.00	3,352.96	216.66	67,807
Mississippi	40,536.15	9,761.13	50,297.28	73,000.00	2,969.61	80.19	53,347
North Alabama	60,460.05	12,211.41	72,671.46	105,000.00	5,059.11	219.13	77,949
North Carolina	81,553.01	9,269.34	90,822.35	135,200.00	4,370.88	507.55	95,700
North Georgia	89,545.00	24,150.00	113,695.00	165,000.00	6,142.16	358.29	120,195
North Mississippi	32,003.84	5,498.53	37,502.37	62,100.00	1,904.64	54.22	39,461
South Carolina	107,807.55	12,863.49	120,671.04	150,000.00	4,229.21	238.84	125,139
South Georgia	81,552.30	12,635.54	94,187.84	139,000.00	3,781.43	391.36	98,360
Tennessee	55,461.45	14,412.76	69,874.21	101,000.00	3,266.69	125.70	73,266
Virginia	133,613.00	13,854.72	147,467.72	220,000.00	7,994.68	299.87	155,762
Western North Carolina	107,614.66	17,390.47	125,005.13	155,000.00	2,037.85	146.82	127,189
Southeastern Jurisdiction	100.00	.....	100.00	.....	.....	.....	100
Total	1,178,571.15	192,035.86	1,370,607.01	1,914,950.00	63,813.30	3,742.52	1,438,162
Western:							
Alaska Mission	1,320.25	.....	1,320.25	1,700.00	73.50	.....	1,393
California-Nevada	78,247.40	8,621.85	86,869.25	107,500.00	3,461.79	52.20	90,383
Hawaii Mission	1,207.16	75.00	1,282.16	2,200.00	231.68	.....	1,513
Idaho	15,523.94	861.03	16,384.97	16,000.00	551.15	23.94	16,960
Montana	14,826.40	863.35	15,689.75	20,600.00	2,412.44	69.65	18,171
Oregon	33,556.52	3,171.48	36,728.00	52,425.00	2,716.09	14.52	39,458
Pacific Japanese Provisional	550.00	195.00	745.00	1,000.00	.....	.....	745
Pacific Northwest	47,210.44	6,269.62	53,480.06	77,000.00	1,736.48	24.72	55,241
Rocky Mountain	42,484.54	3,636.71	46,121.25	60,600.00	1,579.52	135.53	47,836
Southern California-Arizona	175,436.22	15,038.65	190,474.87	252,000.00	7,101.13	235.95	197,811
Western Jurisdiction	101.40	.....	101.40	.....	.....	.....	101
Total	410,464.27	38,732.69	449,196.96	591,025.00	19,863.78	556.51	469,617
Total from Conferences	4,891,271.63	488,809.12	5,380,080.75	7,766,116.50	240,620.86	17,321.62	5,638,023
Other Income for Appropriations:							
Deaconess Pension Fund	.....	.....	.....	.....	.....	.....	50,384
Enrolled Home Missionary Pension Fund	.....	.....	.....	.....	.....	.....	540
Interest Income Allocated from Permanent and Restricted Funds	.....	.....	.....	.....	.....	.....	3,809
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	12,636
							67,371
Grand Total	$4,891,271.63	$ 488,809.12	$5,380,080.75	$7,766,116.50	$240,620.86	$ 17,321.62	$5,705,394

IRST NINE MONTHS 1957—1958

F MISSIONS—THE METHODIST CHURCH
easurer

DIVISION OF TOTAL RECEIPTS

Total on ppropriations 1956-57	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 74,094.98	$ 76,130.46		$ 7,433.51	$ 12,477.84	$ 76.00	$ 39.91		$ 96,157.72
32,050.14	34,226.44		3,444.90	5,054.36	993.00	29.83		43,748.53
97,832.75	86,113.60	$ 10,240.00	5,175.91	19,683.77	513.40	77.80		121,804.48
22,168.35	19,378.88		3,150.93	6,655.44	400.12	20.00		29,605.37
43,575.00	43,330.00	400.00	4,292.39	6,836.49	90.00			54,948.88
72,046.11	77,643.55		9,842.92	7,426.53	5,670.00	44.86		100,627.86
55,059.03	58,319.37		8,337.15	8,042.32	3,364.84	33.74		78,097.42
111,484.33	119,418.30		10,550.96	21,057 44	6,704.88	79 24		157,810.82
968.22	1,413.96		523.12	506.40		5.10		2,448.58
60,189.06	62,520.75		4,883.34	9,849.53	50.00	35.35		77,338.97
63,554.75	58,255.62		5,267.49	8,153.53	630.32	40.17		72,347.13
80,585.46	83,072.25		8,891.73	14,087.62	1,938.11	46.49		108,036.20
120,860.67	125,954.16		10,100.14	17,154.76	953.32	64.56		154,226.94
629.21	335.00							335.00
1,122,055.84	1,154,551.98	11,502.47	104,198.46	168,800.34	26,344.98	704.52		1,466,102.75
65,621.84	66,289.63		11,133.57	6,188.85	1,275.00	48.00		84,935.05
240.00	374.26		322.36					696.62
127,117.97	139,302.88		15,268.44	15,306.23	11,956.96	150.00		181,984.51
101,801.15	102,504.07		16,357.83	13,094.66	8,859.56	76.58		140,892.70
48,520.44	47,528.82		6,153.32	4,972.71	500.00	28.42		59,183.27
45,015.76	47,882.97		6,467.49	5,090.84	3,900.00	28.25		63,369.55
67,947.67	67,807.57		10,756.35	7,651.45	1,597.34	47.00		87,859.71
53,119.23	53,347.08		8,436.39	4,099.12	63.00	23.79		65,969.38
80,775.30	75,699.70	2,250.00	8,849.26	10,863.82	15,310.20	59.76		113,032.74
83,254.42	95,700.78		11,982.93	13,330.65	8,247 03	79.12		129,340.51
110,597.71	120,195.45		11,565.69	14,010.49	6,767.39	70.00		152,609.02
37,663.37	39,461.23		5,629.99	4,018.86	937.95	26.04		50,074.07
121,813.24	125,139.09		10,546.02	10,748.83	2,922.00	77.66		149,433.60
100,914.00	98,360.63		11,325.41	10,523.45	2,990.00	52.48		123,251.97
69,085.98	58,959.66	14,306.94	6,430.89	5,199.94		38.89		84,936.32
162,132.04	153,137.27	2,625.00	22,221.60	19,314.67	35,750.00	135.00		233,183.54
111,562.34	127,189.80		13,747.96	16,253.11	14,031.18			171,222 05
258.16	100.00				244.00			344.00
1,387,440.62	1,418,980.89	19,181.94	177,195.50	160,667.68	115,351.61	940.99		1,892,318.61
1,374.24	1,393.75		353.99	225.00	50.00	1.00		2,023.74
84,358.49	88,383.24	2,000.00	6,659.59	14,648.70	1,644.39	68.60		113,404.52
1,621.49	1,513.84		267.94	191.65		1.64		1,975.07
15,143.96	16,960.06		892.48	2,470.65	5.00	12.16		20,340.35
18,409.19	16,171.84	2,000.00	1,407.90	2,416.32	25.00	15.08		22,036.14
39,530.36	35,458.61	4,000.00	2,070.03	3,987.26	268.17	32.09		45,816.16
609.44	745.00		241.12	15.00	15.00	1.76		1,017.88
50,634.81	54,641.26	600.00	4,312.25	8,336.19	751.64	44.75		68,686.09
44,253.77	46,186.33	1,649.97	4,254.83	7,856.24	1,328.73	51.97		61,328.07
191,259.73	193,536.95	4,275.00	11,068.82	26,123.27	17,100.04	114.58		252,218.66
147.20	101.40							101.40
447,342.68	455,092.28	14,524.97	31,528.95	66,270.28	21,187.97	343.63		588,948.08
5,419,922.75	5,429,503.48	208,519.75	490,790.50	678,393.08	206,685.52	4,128.43	$ 62,438.27	7,080,459.03
53,086.65	50,384.93							50,384.93
606.56	540.23							540.23
	3,809.62							3,809.62
12,590.32	12,636.56							12,636.56
66,283.53	67,371.34							
$ 5,486,206.28	$ 5,496,874.82	$ 208,519.75	$ 490,790.50	$ 678,393.08	$ 206,685.52	$ 4,128.43	$ 62,438.27	$7,147,830.37

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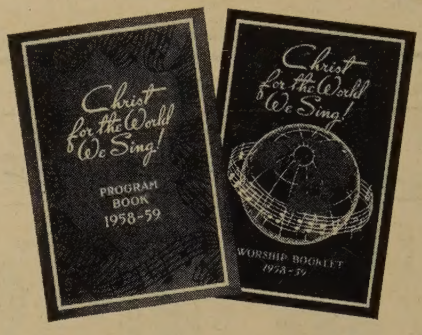
September, 1958, through August, 1959

For Woman's Societies and Wesleyan Service Guilds

"Christ for the World We Sing"



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